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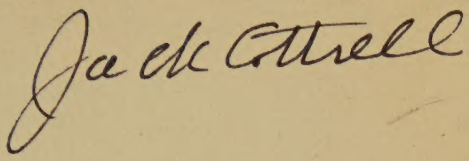

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Christology

or

The Doctrine of the Person of Christ

OUTLINE NOTES

BASED ON LUTHARDT

BY

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PREFACE.

Our aim has been to develop the doctrine of the Person of Christ as revealed in the New Testament, confessed by the Christian Church, and as taught especially by the mother of all Protestant Churches, the rapidly increasing and conservative Lutheran Church. We have no new doctrine to present, but in our delineation we have had occasion to meet and discuss all modern speculations, so rife on this central and important subject, in these critical and rationalistic times. For modern thought upon the whole is distinctly hostile to Christian faith and belief. When men question the inspiration, the authenticity and authority of the Bible, we need not be surprised that they also question the truths of salvation revealed therein, as believed and confessed by the Church, which supports and preserves divine truth, and is the bulwark and basis whereon acknowledged truth rests. For the Church is properly the pillar of the truth, for she retains the pure gospel, the true knowledge of Christ and faith. And other foundation can no man lay than that which is laid which is Jesus Christ.

The essence of Christianity is nothing else than Christ Himself. He is not merely the historical founder of a religion, but He is the sum and substance; His person cannot be separated from the doctrine which He proclaims.

In the words of the author of ***"The Person of Christ in Modern Thought"*** (1912), "It is historically inconceivable that the Christological structure whose foundations

were well and truly laid by the theologians of the Primitive Churches and confirmed by the labors of the great spiritual and intellectual giants of the sixteenth century, which has withstood the assaults of the great negative critics of the nineteenth century, should be seriously shaken by the somewhat over-cautious criticism of the present day".

The miracle of the ***Incarnation*** is the fundamental miracle of Christianity, and is inseparable from that of Inspiration. Naturalism directs its opposition chiefly against the miracle of ***incarnation,*** because it recognizes no higher laws than those of nature; while rationalism directs its main attack against the miracle of ***inspiration,*** because it denies that there is any other and higher source of knowledge than reason.

If one has false views of inspiration, he will also have false views of Christology, and ***vice versa.***

In fact the doctrine of inspiration runs parallel with Christology, and the false theories concerning the Word of God correspond to the Christological errors which must be carefully avoided: 1) Ebionism, which denies the divine nature of Christ; 2) Gnosticism and Docetism, which deny His human nature; 3) Apollinarianism, which admits only a partial incarnation and denies that Christ had a true human spirit; 4) Nestorianism, which admits both natures, but separates them absolutely; 5) Eutychianism and Monophysitism, which confound and mix the two natures or absorb the human in the divine; 6) the Kenotic theory, which suspends the divine nature of Christ during the state of humiliation.

This work is the fourth part of a System of Dogmatics, preceded by an ***Introduction to Dogmatic Theology*** (second revised edition, 1895), ***Theologia or the Doctrine***

of God (1903), ***The Doctrine of Man*** (1912), and is to be followed by separate works on the Doctrine of the Work of Christ, on the Work of the Holy Spirit, on the Sacraments, and on the Doctrine of the Last Things.

"And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John 5: 20.

R. F. WEIDNER.

Easter, 1913.
CHICAGO LUTHERAN THEOLOGICAL SEMINARY,
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OR

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CHRISTOLOGY,

OR

THE DOCTRINE OF THE PERSON OF CHRIST.

INTRODUCTION.

1. Dogmatics, or the system of Christian Doctrine, may be treated under eight chief heads:

1. Introduction or Prelegomena,[1] including
   1) The Definition of Dogmatics;
   2) The Contents of Dogmatics;
   3) The Method of Dogmatics;
   4) The History of Dogmatics;
2. The Doctrine of God;[2]
3. The Doctrine of Man;[3]
4. The Doctrine of the Person of Christ;[4]
5. The Doctrine of the Work of Christ;
6. The Doctrine of the Work of the Holy Spirit;
7. The Doctrine concerning the Church, including
   1) The Doctrine of the Church;[5]
   2) The Doctrine of Holy Scripture;

---

[1] See my **Introduction to Dogmatic Theology.** Second revised edition. Pages 287. Chicago, 1895.

[2] See my **Theologia, or The Doctrine of God.** Pages 114. Chicago, 1902.

[3] See my **Doctrine of Man.** Pages 216. Chicago, 1912.

[4] See this present work.

[5] See my **Ecclesiologia, or The Doctrine of the Church.** Pages 120. Chicago, 1903.

3) The Doctrine of Holy Baptism;
4) The Doctrine of the Lord's Supper;
5) The Doctrine of the Holy Ministry;[6]

8. The Doctrine of the Last Things.

2. Christology, or the Doctrine of the Person of Christ, may be discussed under the following seven chapters:

1. The Historical Preparation for Salvation;
2. The Postulate of the divine-human Mediator;
3. The Reality and the Integrity of the two natures of Christ;
4. The God-Man;
5. The Doctrine of the Dogmaticians concerning the God-Man;
6. The Humiliation of Christ;
7. The Modern Development of the Christological Dogma.

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[6] See my **Doctrine of the Ministry.** Pages 148. Chicago, 1907.

I. THE HISTORICAL PREPARATION FOR SALVATION.

3. The heathen world is the sphere of negative preparation for Salvation, Israel that of positive preparation.

§ 1. Its Beginning.

4. With the history of sin begins also the history of Divine Revelation,—the history of wrath and of grace, in threatenings and in promises, which man was meant to use and could use, so that through penitence and faith he could enter upon the right condition of preparation for the salvation to come. Law and Gospel stood side by side from the beginning. God began to reveal redemption immediately, but this revelation appeared under the law of history.

§ 2. The Heathen World.

5. 1. In the heathen world, with all its darkness, God left not Himself without a witness, and even there He was preparing the way for the revelation of Jesus Christ.

The heathen nations were not without ***religion,*** but they were not the bearers of a religion for the future, their vocation lay in another department. Their religions grew wild and deteriorated, yet they were not therefore withdrawn from the divine direction.

6. 2. Separated from the saving revelation of God, men in a large measure ceased to hand down ***the*** original revelation and lost the knowledge of the ***natural*** mani-

festation of God in which the invisible things of God are clearly seen (Rom. 1: 20). They substituted the creature for the Creator, nature for God (Rom. 1: 21—23). God abandoned them in a measure to themselves, and upon the one side they developed the natural intellectual life in a very high degree and thus furnished the means which were to be employed in the service of revelation when the time of its universal diffusion should come. The whole condition of the heathen world demonstrated also the impossibility of man's reaching salvation by his own powers and thus prepared the ***mind*** of the race for the saving revelation of God. The heathen religions ran the course prescribed to them of God, and served to educate the human race for ***revelation,*** and the longer they existed and do exist, the more they show the need of revelation.

7. 3. The Apostle Paul, indeed, says of the heathen, that they have no hope and are without God in the world (Eph. 2: 12). Yet they were not utterly devoid of connection with God. God had a tie to them, and they had a tie to God. The former existed in the truths which lay at the roots of their religions, the latter in the religious feelings which was found even among them. The truths which lie hidden in heathen religions, have had their origin in primitive revelations which were the common possession of the whole human race before it separated into different nations. The further back we go in history, the purer is the form borne by the various religions. It is an acknowledged fact, confirmed both by historical research and the traditions of the heathen, that the original religious notions of God were purer than the subsequent national religions, thus justifying the description of the Apostle Paul when he represents the history of the notion

of God as one of progressive perversion of the truth (Rom. 1: 19—32).[1]

8. 4. ***KURTZ*** in his ***Church History*** (§ 6, 7) ably discusses this Preparation for Christianity:

> This preparation has its beginning in the very cradle of humanity, and is soon parted in the two directions of Heathenism and Judaism. In the former case we have the development of merely human powers and capacities; in the latter case this development is carried on by continuous divine revelation.

9. 5. ***The religion of heathenism*** does not consist in naked lies and pure illusions. There are elements of truth in the lies, which gave this power to the religion of nature. There are anticipations of redemption, though these were demoniacally perverted, which imparted to it this charm. There are mysterious phenomena of natural magic and sooth-saying which seemed to establish their divine character. But the truth was soon swallowed up by the lies, and the mysteries and oracles, magic and sooth-saying, became empty forms, or organs of intentional fraud and common roguery. And so it came to pass that one sooth-sayer could not look upon another without laughing.

10. 6. The ***moral faults of heathenism*** flow from its religious faults. It was a religion of the present, and lost all its power for raising men out of the mire and dust surrounding them. The idea of pure humanity was wholly wanting in heathenism. The significance of woman was wholly overlooked and repudiated. The moral deterioration reached its culminating point in the dissolute age of the Roman Emperors.

11. 7. The ***intellectual culture of heathenism*** has won

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1 See **LUTHARDT, Fundamental Truths**, Lecture VIII. and notes.

in regard to the Church a two-fold significance. On the one hand it affords a pattern, and on the other it presents a warning beacon. Most conspicuously by means of its intellectual culture has heathenism given preliminary aid to the church for the performing of her intellectual task. It also afforded to Christianity a picture of what was to be avoided. For heathenism, priding and pluming itself in the arrogance of its sublime wisdom, despised Christianity as altogether too simple, unphilosophical and unspeculative, to satisfy the supposed requirements of the culture of the age.

12. 8. What is true of Greek-Roman culture generally on its material and formal sides, that it powerfully influenced Christianity now budding into flower, is preeminently true of ***Greek Philosophy.*** Hellenic philosophy presents a negative side in so far as it led to the dissolution of heathenism, and a positive side in so far as it, by furnishing form and contents, contributed to the construction of Christianity. The philosophy of Socrates and Plato takes him past the visible and sensible to the eternal prototypes of all beauty, truth and goodness, from which man has fallen away, and awakens in him a profound longing after his lost possessions. In regard to form, Aristotle has much more decidedly than Plato influenced the logical thinking and systematizing of later Christian Sciences. In these two, Plato and Aristotle, is reached the highest elevation of the philosophical thinking of the Greeks, viewed in itself as well as in its positive and constructive influence upon the Church.

§ 3. The People of Israel.

13. In the history of humanity Israel is the portion in which God by His special revelation not only preserved

a pure monotheism, whose God is a personal Being, but also kept and developed faith in a coming salvation, in order thus to bring together man and the salvation.

In carrying out this great purpose, God gave the word of promise and exacted obedience of faith corresponding with it. On the basis of the word and the faith, He built the community of a race in which He made preparation for the divine Kingdom of the future. He set forth a great system of types; a long line of prophets speak with increasing clearness of the coming of the Messiah; under the veil of the Old Testament worship God concealed and yet revealed the glorious truths whose centre is the person, office, and work of our Lord. The types were visible and permanent prophecies.

14. 1. ***Israel.*** Of great importance to the prophecies in regard to Christ in the history of salvation, is the account of the chosen people. Israel is God's son ("my first-born", Ex. 4: 22; Hos. 11: 1; "whose is the adoption", Rom. 9: 4) and God's servant ("my servant, whom I uphold; my chosen, in whom my soul delighteth", Isa. 42: 1). Because of this Israel was entrusted with revelation ("first of all, they were entrusted with the oracles of God", Rom. 3: 2; "whose are the covenants, and the giving of the law, and the service of God, and the promises", Rom. 9: 4).

15. 2. The law is ***first*** an essential constituent of the revelation of salvation, and therefore an object of joy (Ps. 19: 7—14; 119), spiritual ("for we know that the law is spiritual"; "and the commandment is holy, and righteous, and good", Rom. 7: 12, 14), and the gift of grace (Rom. 10: 4—10).

In the ***second*** place it is also a power opening sin and

wrath (Rom. 4: 15; 5: 20; 7: 9; Gal. 3: 19) and thus a guide and tutor to bring us unto Christ (Gal. 3: 24).

Thirdly, it is a type and shadow of the salvation to come (Col. 2: 17; Heb. 9: 1—28).

16. 3. The Old Testament ***institutions of worship*** were designed not for the personal direct relation of man to God, but had in view the theocratic relation of the Israelites to Jehovah. In this aspect they belong to the carnal commandments (Heb. 9: 10), yet point to a covenant relation, which is to be one of person, one of heart. The promise speaks of the future of Israel and of the relation of Jehovah as Israel's King, to be brought about by the Messiah.

Jer. 31: 31—34: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant that I made with their fathers . . . . . but this is the covenant that I will make. . . . . I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people.

The new covenant: Heb. 8: 6—13;

The coming of Jehovah: Ps. 96: 13; 98: 9; Isa. 60: 1, 2; Micah 4: 7; Zech. 14: 9; Mal. 3: 1.

17. 4. ***Three great thoughts*** govern the religious life of Israel.

The first is ***God.*** God is the supreme thought of Israel. God, the living and personal God, who is the ***Holy*** One from whom proceeds the law, who is ***gracious*** and ***merciful,*** to whom the poor and afflicted may look for help, and all the world for blessing.

The second thought is ***sin.*** Israel is the nation conscious of sin. The law was a constant reminder and convictor of sin. Sacrifice was the central point of all the rites and ceremonies of the law. The climax of all sacri-

fice was that offered on the great day of atonement, on which the high priest, as the representative of the nation, laid upon the sacrificial animal the sins of the whole people, and bore the blood of atonement into the place of God's typical presence, and sprinkled with it the mercy-seat, that the people might be absolved from sin and reconciled to God. A more striking remembrance of sin does not exist; nor is there a nation in whom the consciousness of sin was deeper, more genuine, and more powerful than this.

The third is the ***coming deliverance.*** Israel was the nation of hope. At the threshold of history lay the prophetic promise of the woman's seed which was to bruise the serpent's head. All subsequent prophecies were in substance but further developments of this primitive one.

18. 2. ***The Messiah.*** The Messiah first spoken of as the seed of the woman (Gen. 3: 15), afterwards as one who was to spring from Abraham, and to bless all the nations of the earth (Gen. 12: 3; 18: 18; 22: 18; 26: 4; 28: 14), was to rise out of Judah, as the Shiloh or Prince of Peace (Gen. 49: 10).

19. 1. The mediatorial prophetic position of Moses was to be renewed in the future (Deut. 18: 15—19), and the triumphant reign of David, reached through warfare and suffering, and the peaceful reign of Solomon,—both were to find their anti-type in the Messiah's reign.

20. 2. The promise to David (2 Sam. 7: 12—17) finds its fulfilment first of all in David's house (1 Chron. 17: 28), then in all the kings which sprang from David (Ps. 89: 20, 27—29; 132: 11, 12), but finds its ultimate goal in the last and greatest of kings, who is to reign without a successor, Ps. 2, 45, 72, 110.

21. 3. The hope connected with Messiah finds its highest development in the time of the prophets. The person of the Messiah, according to Micah 5: 2—5, was one of eternal origin; and He was to rule with divine omnipotence. He was to be born of a virgin, and His name was to be Immanuel (Isa. 7: 14). He was to be the mighty God, the Father of the era to come, even of the new dispensation (Isa. 9: 6, 7), and He was to possess the fulness of the divine Spirit (Isa. 11: 1, 2). He shall be the righteous Branch (Jer. 23: 5; Zech. 3: 8; 6: 12) and His name is "Jehovah our righteousness" (Jer. 23: 6), and Jehovah of hosts in Zech. 13: 7 calls Him "the man that is my fellow".

22. 4. He is the Son of Man ("one like unto a son of man", R. V. Dan. 7: 13), yet a man such as no man had been before Him—the Messiah,—a man, yet universal King. His kingdom, unlike those symbolized by the beasts in the vision of Daniel, is to be one wide as the world, embracing all the saints, enduring as time, and upheld by the Ancient of Days, even God the Father.

23. 5. According to His ***office*** and ***work,*** the Messiah is primarily ***King,*** lifting Himself out of His lowliness to glory (Micah 5: 2; Isa. 11: 1; Zech. 9: 9). He is to be a standard for the heathen (Isa. 11: 10) and to Israel (Isa. 11: 12). He is also to be a ***prophet*** (Isa. 40). He is to be made an ***atoning sacrifice*** (typical Ps. 22 and most fully foretold in Isa. 53). In consequence of this He is the ***High-priest*** (Zech. 3: 8—10). He is at once priest and king (already in Ps. 110) and is to wear the double crown (Zech. 6: 9—15). He is to endure a violent death, and in Him Jehovah Himself is incarnate (Zech. 12: 10—13; 13: 7; Dan. 9: 26).

24. 3. 1. ***The Old Testament Scriptures.*** The Old Testament embraces also the history of Israel under divine guidance. It gives a complete sketch of the life of the chosen people. In the Old Testament is found what is most needed for a true preparation for the salvation revealed in the New Testament. When our Lord appeared as the new born Saviour, it was those pious souls who have been nourished in the revelation of the Old Covenant, who were best fitted joyously and savingly to receive Him. It was they who were looking for the redemption of Israel.

25. 2. ***OEHLER*** in one of his introductory lectures on Old Testament Theology calls our attention to the general neglect of and attack upon the truths of revelation contained in the Old Testament. In substance he says:

A special need of this age is a fuller recognition of the importance of the Old Testament for religious knowledge and life. What is unfolded in the Scriptures is one great economy of salvation, an organism of divine acts and testimonies, which, beginning in Genesis with the Creation, advances progressively to its completion in the person and work of Christ, and is to find its close in the new heaven and earth predicted in the Apocalypse; and it is only in connection with this whole that the details can be properly estimated. This becomes still clearer when we consider that as a believer in revelation, and in the authority of Scripture, every question to which we seek an answer leads back, directly or indirectly, to Scripture, both of the New and Old Testaments, and the historical investigation of the divine revelation it contains.

26. 3. The modern critical view of the Old Testament largely or entirely dissevers the Old Testament re-

ligion from any specific connection with the New Testament, placing it on the ***same line*** with the other pre-Christian religions, which also in their own way were a preparation for Christianity.

This view consistently leads to the denial of the specific character, as a divine revelation, of the New Testament, as well as, of Christianity. ***The relation of the New Testament to the Old is such that both stand or fall together.*** We cannot disconnect the Redeemer from the Old Testament predictions which He came to fulfil. No New Testament idea, indeed, is fully set forth in the Old Testament, but the ***genesis*** of all the ideas of the New Testament relating to salvation lie in the Old Testament. The history contained in Scripture being the ***history of Israel,*** is what makes it Holy Scripture; for Israel is the people whose history is the call to salvation. "Salvation is from the Jews", says our Lord to the woman of Samaria.

27. 4. If we look into the ***New Testament,*** no doubt can remain of the close connection of the Old and New Testaments; since even the beginning of the New Testament history of revelation attaches itself directly to the close of Old Testament prophecy in Malachi (Matt. 11: 13, 14).

II. THE POSTULATE OF THE DIVINE-HUMAN MEDIATOR.

Sin occasioned the necessity that, if God's will be actualized and humanity was to reach the end designed for it by God, a restoration of the fellowship of God should take place through a ***mediator*** who should unite both sides

in his own person, in order that he might propitiate and atone, and thus unite them through His work. (*Luthardt.*)

1. The Necessity of Atonement.

28. In consequence of sin the human race rests under the wrath of a holy God, but in loving pity He desires its salvation. Nevertheless, God's love cannot desire the salvation of sinful man in any manner which ignores God's holiness.

29. Consequently, it can work out its purpose only by expiation or atonement through a mediator, and this mediator must be a daysman or umpire "that might lay his hand upon both" (Job 9: 33). He must belong to both the interests represented. "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all" (1 Tim. 2: 5, 6).

30. The expiation must go from God in order to be valid and to avail before God, and must at the same time belong to humanity in order to be valid and to avail for humanity, and this is the shape which in consequence of sin the eternal counsel of God's love actually takes. This is the theory underlying the biblical view and brought to full expression in ***ANSELM'S Cur Deus Homo?***

2. The Ground of the Incarnation.

31. The necessary cause of the incarnation lies in sin, and not apart from sin in the idea of God or of humanity. For the Scriptures constantly designate a deliverance of fallen and lost man as the object of the incarnation.

32. This is variously expressed in the New Testament:

1) That he might save us from the condemnation of sin; "for the Son of Man came to seek and to save that which was lost", Luke 19: 10; "for I came not to judge the world, but to save the world", John 12: 47; "when the fulness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons", Gal. 4: 4, 5;

2) That by a vicarious sacrifice he might satisfy the holiness and justice of God; "for the Son of Man came . . . . to give his life a ransom for many", Matt. 20: 28; "for Christ has been once offered to bear the sins of many", Heb. 9: 28; "It behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people", Heb. 2: 17; "Christ Jesus, whom God set forth to be a propitiation", Rom. 3: 25; "Jesus Christ the righteous is the propitiation for our sins; and not for ours only, but also for the whole world", 1 John 2: 1, 2; "God sent his Son to be a propitiation for our sins", 1 John 4: 10; "ye were redeemed . . . . with precious blood, ... even the blood of Christ", 1 Pet. 1: 18, 19; "ye know that he was manifested to take away sins", 1 John 3: 5;

3) That he might conquer Satan; "to this end was the Son of God manifested, that he might destroy the works of the devil", 1 John 3: 8; "he also himself partook of flesh and blood, that through death he might bring to nought him that had the power of death, that is, the devil", Heb. 2: 14;

4) That he might bestow upon us eternal life; "God gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life", John 3: 16.

Consequently the incarnation is represented as "for our redemption", "for our salvation", "for reconciliation", or "for atonement", which literally means ***at-one-ment.***

33. It is indeed said in Eph. 1: 10 that the object of the incarnation of Christ is that, in the fulness of the times, at the completion of the acts of the Mediatorial kingdom, God might gather together in one all things ***in Christ,*** both things which are in heaven and which are on earth. But the language here refers to a restoration of the ***unity of all in Christ*** which had been destroyed through sin, and not at all to the realization of the original creative will of God. All things at the beginning had been under Christ, but through sin they were torn and rent from Him; but now again at the end there shall be a restoration. But the only blessed sphere in which this ***restoration*** can be regarded as operative and effective, is ***in Christ*** and in fellowship with Him, and ***apart*** from Him and ***without*** Him the energies of that glorious day cannot be conceived as acting. Such is the plain teaching of the context. The best comment upon the truth here briefly summed up is found in Col. 1: 16—20. We must first understand sin, before we can understand Jesus Christ.

34. There have been in the past representatives of the view that Christ would have been incarnate even if there never had been sin. It has been claimed that Irenaeus held this view, but without proof. In the Middle Ages mystics like Ruprecht and John Wessel, from their anthropological position, maintained that the incarnation was necessary for the perfection of humanity and its or-

ganism. Duns Scotus, from a theological standpoint, held that God's will must in any case have been actualized. In the Reformation era Osiander maintained it on the same grounds as Wessel, and the Socinians and many Reformed theologians, on the same grounds as Scotus.

35. In recent times in Germany this opinion has been widely extended, not merely in the theosophic school of Baader and among philosophers like Steffens, Goeschel, and others, but also among numerous theologians, principally of the speculative and unionistic school, *e. g.,* Nitzsch, Martensen, Liebner, Lange, Rothe, Dorner, Ebrard and others,—mostly on the basis of Schleiermacher's view of Christ as the ***Second Adam*** and the completer of the creation, without whom, consequently, humanity would lack the Head who unites.

36. These views have largely influenced the modern critical theologians both in England and in this country, and many teach that we must trace the cause and ground of the incarnation to other reasons, and that we need the incarnate Christ as a head and an ethical Being even if we did not need Him as a Redeemer.

What the tendency of modern thought is can be seen from these words of Dr. Ottley:

"The cosmic significance of the Incarnation, and the view that it was eternally purposed independently of the fact of human sin, seems indeed to be implied in such passages as Eph. 1: 4—10, and possibly Heb. 2: 10—passages which seem to suggest that the Incarnation was an event predestined before the foundation of the world. . . . . The evolutionary movement, whether in physical nature or human history, which tends towards a 'fulness of time' (Gal. 4: 4; Eph. 1: 10), seems unaccountably to fail unless crowned by the appearance of One who is the flower of human kind, and whose coming marks a climax in revelation".

(See ***HASTINGS, Bible Dictionary,*** Art. ***Incarnation.***)

37. Over against this speculative tendency, early and late, stands firm the position of Augustine: "Take away the diseases, take away the wounds, and there is no need of a medicine. If man had not perished, the Son of Man had not come".

38. This was the view of nearly all the orthodox church teachers of ancient times, and of all our own standard dogmaticians. This view may be summed up in the words of Hollaz: "The Son of God would not have assumed flesh, if man had not sinned. For the Holy Scriptures teach that the end of the incarnation is the redemption of the human race".

3. The Person of Christ.

39. The Person of Christ, therefore, as the actualizing of the divine counsel of salvation, which constitutes the soul of all history, is consequently the centre of history. All the time which preceded Him was the preparation for His appearing. He is the consummation of all time, and the very heart of Christianity itself.

40. "He has summed up", as Irenaeus expresses it, "in Himself the long exposition of the race, offering us salvation in compend". All history, it has been said, is summed up in three sentences, ***He is coming, He has come, He will come again.***

III. THE REALITY AND INTEGRITY OF THE TWO NATURES OF CHRIST.

41. Jesus, by the miraculous operation of the Holy Spirit, was conceived and born of a virgin mother, of the race of Israel, of the family of David. He was true and complete, yet sinless man, who as "Son of Man" is the

unity and the aim, and consequently the head of humanity, but is at the same time, the eternal "Son of God".

I. THE SCRIPTURE DOCTRINE.

1. The Man Jesus.

42. The Word, the ***Logos,*** became flesh, John 1: 14. These words mark the transition of the eternal Son of God into the being of most complete human truth and actuality, the assumption of a complete human nature, perfectly human.

43. With this corresponds the picture of our Lord drawn by the Evangelists. Beginning with his human birth he lived a life of human development; he grew in knowledge and in favor (Luke 2: 40, 52); he recognized the divinely appointed relations of life; he was a loving and obedient son; he was subject to human needs and accidents, as men call them (John 4: 7, 8; Matt. 8: 24; John 19: 28); he felt human joys (Luke 10: 21), love (John 11: 5; Mark 10: 21), sympathy (Matt. 9: 36; 11: 29); and trouble (Matt. 26: 38); he had our human obligations (John 12: 27) and shed our human tears (Luke 19: 41).

44. Glorious and holy as he was, he was not too bright or good for human nature's daily food. He experienced anger (John 11: 33, 38), he fled to God in prayer (Matt. 11: 25, 26; Mark 1: 35; Luke 11: 1; John 17: 1), he showed the deepest susceptibilities of bodily and mental anguish in Gethsemane and on the cross.

45. The Evangelists and Apostles distinctly teach that our Lord was truly and properly man. St. Paul speaks of the weakness through which he was crucified (2 Cor. 13: 4), of the body of his flesh (Col. 1: 22), of his being participant of flesh and blood as children are (Heb.

2: 14), of being in all points like unto us his brethren (Heb. 2: 17), yet without sin (Heb. 4: 15; 2 Cor. 5: 21).

2. The Son of Man.

46. *'The* Son of Man' is a designation of Christ, occurring only in the Gospels and Acts 7: 56 (Stephen), and is found only in the mouth of Christ Himself, except Stephen's dying exclamation. It is found some 69 times in the Synoptic Gospels, attributed to Christ upon (probably) 40 distinct occasions.[1]

47. In it the Saviour designates, at once, his close relation to humanity, and his distinctness from it, even as man. He was the most human of men, and was alone in the race, because none could rise to a nearness with his perfect humanity. He is the Son of Man, the man of men, the great representative man, more truly man than any other man. The term 'Son of Man' designates him as Messiah, not absolutely in itself but in its connection. "There came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days" (Dan. 7: 13); "Jesus asked his disciples, saying, who do men say that the Son of Man is"? (Matt. 16: 13); "and Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16: 16); "we have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man"? (John 12: 34).

48. ***Dalman***[2] maintains that the expression 'Son of

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[1] For Literature and different views of scholars, see full and able article on **Son of Man** in **HASTINGS, B. D.**, by **S. R. Driver.**

[2] See **Die Worte Jesu**, 1898.

Man' was not a current Messianic title, but adopted by Jesus from Dan. 7: 13, and very probably also with the thought of Ps. 8: 4, 5 at the same time, because He was the destined Messiah. It veiled His Messiahship behind a name which emphasized the humanity of its bearer. It implied that He was in some sense a man 'above other men'. He avoided the term 'Messiah' on account of the false ideas associated with it by the Jews. The 'Son of Man' in Daniel, on the other hand, was one who was not to win the kingdom by his own strength, but to ***receive*** it at the hand of God, and might have to do this through suffering and death. Jesus thus assumed the title as 'a frail child of man, whom God would make Lord of the world'.

3. The Sinless Man.

49. Jesus is represented as a sinless man. This the Lord affirms of Himself and is affirmed by His whole life as it is demanded by the sanctity of his eternal person (Luke 1: 35; "which of you convicteth me of sin"? John 8: 46). He never, in the extremest anguish of Gethsemane or of the cross, prays for forgiveness. That which always is the first prayer of every earnest man, and, by pre-eminence, of holy men, was never uttered by our Lord. He who taught so constantly and fervently the necessity of forgiveness for sinful men, never asked for forgiveness. On the contrary, He grants forgiveness, and so far from speaking as taking His stand as one to be judged, He declares Himself to be the judge of men (John 5: 22, 27, 30).

50. While He teaches that the race is to give an account, He never with the Apostle says, "***we*** shall stand before the judgment-seat of God" (Rom. 14: 10). Baptism was not received by Him, because He in any sense

needed the benefit of baptism, but as He Himself declares, in order that He might give the seal and sanction of His own example to the divine commission under which John had acted.

51. His reply, "why callest thou me good? None is good save one, even God", Mark 10: 18; Luke 18: 19 (Matt. 19: 17), is clearly understood by giving its due emphasis to the ***'why'***, marking this thought: ***"Why*** dost thou who knowest me not as God give to me a title which belongs to God alone"?

52. The Apostolic teaching constantly implies or directly expresses the ***sinlessness*** of Christ.[1] It is implied, as for example, in Rom. 8: 3, "for what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and ***as an offering*** for sin, condemned sin in the flesh". It is said that he knew no sin, 2 Cor. 5: 21; that he was tempted in all points like as we are, yet without sin, Heb. 4: 15; that he is holy, guileless, undefiled, separated from sinners, Heb. 7: 26.

53. We must distinguish between the possibility of Christ being tempted and the possibility of His sinning. The first we affirm, but the last we deny and shall discuss it at its proper place. At first sight ***the sinlessness*** of Christ appears to conflict with the possibility of His being tempted. The New Testament describes Christ as liable to temptation (see Matt. 4: 1—11; Mark 1: 12, 13; Luke 4: 1—13; "ye are they that have continued with me in my temptations", Luke 22: 28; and especially, "he hath

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[1] The ablest work on this subject is by **ULLMANN, The Sinlessness of Jesus.** Translated from the seventh German edition. New issue, Edinburgh, 1902.

been in all points tempted like as we are, yet without sin", Heb. 4: 15); but it never allows us to suppose that He suffered from any disordered affections, any inward propensity to sin.

54. He had no illicit desires, no discord between the flesh and the spirit; sin could have no enticing power in His case; He was tried, but he was not enticed and drawn away by his own lust, and thus there was no fruit of sin (James 1: 14, 15); He had no affinity for sin, no experimental knowledge of it ("ye know that he was manifested to take away sins; and in him is no sin", 1 John 3: 5; "him who knew no sin he made to be sin on our behalf", 2 Cor. 5: 21).

55. On the other hand, He possessed in their perfection and integrity, all those human faculties and senses to which moral temptation appeals,—all necessary and innocent affections and instincts to which some things appear naturally desirable, and other things naturally repugnant. He was capable of being tempted, and Christ was really tempted. He felt the pressure of moral evil; He experienced the pain of resistance to it, and He endured, He remained steadfast even under the full weight of manifold difficulties.

56. The strength conferred on His human nature by the intimate union of His divine nature with His human nature in the personal union and the power bestowed by the Divine Spirit was infallibly sufficient to sustain Him in His conflict and bear Him through the fearful strife. He truly "suffered being tempted"; His human nature was made morally "perfect through sufferings" (Heb. 2: 10, 18); His human nature "having been made perfect", as God-man "He became unto all them that obey Him the author of eternal salvation" (Heb. 5: 9). In the

power of the Divine Spirit (Luke 4: 1, 14; Mark 1: 12) He was enabled to prevail over the tempter, but it was by a process of moral struggle ending in victory. The New Testament depicts Jesus Christ as one who shared in all points the nature of man, yet without sin.

4. The Son of the Virgin.

57. In connection with His sinlessness is presented the fact that He was *the son of* the *virgin.* His birth was miraculous. There is no reason to doubt the Genealogies, the one tracing the line of Mary (Luke), the other that of Joseph, His legal father (Matthew). The birth of Christ of the virgin is implied in the Apostolic teaching (Rom. 1: 3; 8: 3; Gal. 4: 4), and the supernatural generation is a necessary presupposition. It is demanded by the personal pre-existence of the Son of God, so clearly taught in Scripture, and, therefore, the doctrine of the supernatural birth of Christ is not doctrinally a matter of indifference, as Schleiermacher maintained, who rejected the supernatural origin of our Lord, and who is followed by some modern critical scholars.

58. The Evangelists tell us that Christ was conceived by the Holy Ghost, without the intervention of a human father (Matt. 1: 20; Luke 1: 35). The Holy Spirit sanctified the flesh which it united with the Word (Luke 1: 35). Not only was 'the new departure in human life', which began with the birth of the Second Adam, fitly preceded by a directly creative act, but the new humanity was consecrated at the moment of its conception by the overshadowing of the Divine Spirit. It has been truly said, "the conception was truly immaculate; that which was conceived, although true flesh, was free from the taint of human corruption". There is nothing here hinted, nor any-

where else in Scripture, of the Roman Catholic figment, of the immaculate conception of the mother of our Lord.

59. John speaks of Christ as "He that cometh from heaven" (John 3: 31), and Paul calls Him "the second man from heaven" (1 Cor. 15: 47), a phrase which evidently describes the ***origin*** of the second Adam in contrast to that of the first. The New Testament also speaks of Christ as sinless, holy, sanctified by God (John 10: 36), knowing no sin (2 Cor. 5: 21), a lamb without spot and blemish (1 Pet. 1: 19), the righteous one (1 John 2: 1; Acts 3: 14; Acts 22: 14). On account of His sinlessness and miraculous birth, Christ is constantly represented as the head of a new race (Col. 1: 18), the firstborn among many brethren (Rom. 8: 29), the second Adam (Rom. 5: 14; 1 Cor. 15: 45), the new man (Eph. 2: 15).

5. The Son of David.

60. Christ is the Son of David in whom the Old Testament promises are fulfilled. As such He was announced, and as such He was born. The Genealogies commenced to establish His hereditary connection with David. He designates Himself as the descendant of David and allows Himself to be styled and saluted as such (Matt. 22: 42—45).

There is good reason to believe that Mary also was of the royal family, and that Jesus was not only of the royal line as the legal heir of Joseph, but that Jesus was of the seed of David, ***according to the flesh,*** born of the virgin Mary. It is implied in Acts 2: 30; 2 Sam. 7: 12; Acts 13: 23, and distinctly stated in Rom. 1: 3 ("his Son, who was born of the seed of David according to the flesh"). See also 2 Tim. 2: 8; Heb. 7: 14; Rev. 22: 16.

From the earliest period, the testimony of the Church has been that Mary was of David's family.

6. The Son of God.

In regard to the expression 'Son of God', and the eternal Godhead of Christ, see the presentation in ***Theologia,*** or the Doctrine of God, in which we develop very fully the self-witness of Jesus, and the teaching of Paul in the Epistle to the Romans and to the Colossians, as also the teaching of John in the Prologue to his Gospel.[1]

61. The keynote of the Gospel message is, ***the Son of God*** has become incarnate to redeem us. In Rom. 1: 1—4 the main subject of the Gospel is announced concerning Jesus Christ our Lord, that while on the one side of His Being He satisfies the conditions expected in the Messiah promised to the Jews by His descent from David, on the other side of His Being He is defined or declared as attaining to a higher designation still. He is nothing less than ***the Son of God.*** And the incontrovertible proof of His higher nature is to be seen in His victory over death by His resurrection.

62. From Acts 9: 20 we learn that the current way of describing the Gospel message was "to proclaim that Jesus is the Son of God". In Gal. 2: 20 Paul describes himself as "living in faith, ***the faith*** which is in the Son of God, who loved me, and gave himself up for me". So in Eph. 4: 13, we read that the believer must strive "to attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ".

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1 For an able work on New Testament Christology see **WHITELAW, How is the Divinity of Jesus depicted in the Gospels and Epistles?** London, 1883.

63. From the First Epistle of John we clearly learn that the confession of Jesus as the Son of God was the cardinal point in the Christian faith. Witness such emphatic testimony as, "whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God", 1 John 4: 15; "who is he that overcometh the world, but he that believeth that Jesus is the Son of God?", 1 John 5: 5; "he that believeth on the Son of God hath the witness in him", 1 John 5: 10; "he that hath not the Son of God hath not the life", 1 John 5: 12. So likewise Heb. 4: 14; 10: 29, and St. John in his Gospel (1: 14, 18) identifies the only-begotten Son with the Logos, the Second Person of the Trinity.

II. THE CHURCH DOCTRINE.

I. THE EARLY CHURCH.

1. The Humanity of Christ.

64. Over against Docetism the Ancient Church was called to defend the ***reality*** of Christ's humanity. Docetism makes its appearance first as a separating of Jesus and Christ, and of this there seem to be traces in the allusion of the First Epistle of John. The main questions of debate are gathered round the Person of our Lord. On the one side He was represented as a mere man (***Ebionism***); on the other side He was represented as a mere phantom (***Docetism***); a third party endeavored to combine these opinions, and supposed that the divine element, Christ, was united with the man Jesus at His Baptism and left Him before His Passion (***Cerinthus***). The false teaching with which John deals is Docetic and specifically Cerinthian.

Some have thought, without reason, that there is a leaning toward Docetism in the epistle of Barnabas (chap. 5). Afterwards this error of the Docetae, in rejecting the true humanity of Christ, appears as a denial of the real body of Jesus.

65. Against this heresy the Epistles of ***Ignatius*** (***d.*** 107) are directed (especially ad Smyrn. 2, 3; ad Ephes. 7, 18; ad Trall. 9), and he adds to the statement of the acts of our Lord's life the word "truly" ("truly born", "truly persecuted", "truly crucified", "suffered truly").

66. ***Justin Martyr*** (***d.*** 166) defends His true humanity in opposition to the Gnostics (Apol. 1: 46, "through the power of the Word, according to the will of God the Father and Lord of all, He was born of a virgin as a man, and was named Jesus, and was crucified, and died, and rose again, and ascended into heaven").

67. ***Irenaeus*** (***d.*** 202) also advocates the true humanity in opposition to the Docetae, and His true divinity in opposition to the Ebionites. He frequently repeats the proposition, that Christ became what ***we*** are, that ***we*** might be what ***He*** is. He also says that Christ represents the perfect man in all the stages of human life. He was the first who taught distinctly the perfect humanity of Christ as regards body, soul, and spirit (***Against Heresies*** V. I., "giving His soul for our souls, and His flesh for our flesh").

68. ***Clemens of Alexandria*** (***d.*** 220) most decidedly maintains, in opposition to the Docetae, that Jesus ate and drank like other men, but very moderately, and admits His body was bruised and died,—but maintains that His passion was only apparent, inasmuch as the suffering Redeemer felt no pains (***Paed.*** I. 5); and in accordance with these views, he asserts that Jesus was without come-

liness (*Paed.* 3, 1), in deference to the passage Isa. 53; and he maintains that the Saviour did not manifest the beauty of the flesh which strikes the senses, but the beauty of the soul, and the true beauty of the body, immortality.

69. ***Tertullian*** (*d.* 220) argues (*Adv. Marc.* III. 8): "If the flesh of Christ were regarded as false, it would follow also that all those things which were done through the flesh of Christ were done in falsehood. The whole work of God would, therefore, be overthrown. If the death of Christ be denied, all the weight and fruit of the Christian name is denied. The resurrection of Christ being denied, our own resurrection is subverted, and our life is empty and the preaching of the Apostles vain and empty".

70. ***Origen of Alexandria*** (*d.* 254), in stating the teaching of the Apostles which was clearly handed down, mentions (*De Princ. Pref. 4*): "that He assumed a body like to our own, differing in this respect only, that it was born of a virgin and of the Holy Spirit; that this Jesus Christ was truly born, and did truly suffer, and did not endure this death common (to man) in appearance only, but did truly die". ***Origen*** also appeals to the extraordinary personal character of Jesus, apart from His divine dignity, which he considers as the bloom and crown of humanity. He unites in Himself all human excellencies, while others have distinguished themselves by particular virtues. He is the miracle of the world. He has caused a greater commotion in the world than either Themistocles or Pythagoras, or Plato, yea, more than any wise man, prince or general". Origen held it to be impossible that the Logos should be directly united with the body. The soul had to be the intermediate link (*De Princ.* II. 6).

The Logos in His incarnate state is like the sun, whose beams remain pure wherever they may shine (*Contra Cels.* VI. 73). Nevertheless, Origen asserts that He laid aside His glory. He also holds that the humanity of Christ ceased to exist after His exaltation.

71. *Cyril of Jerusalem* (*d.* 386) says: "If the Incarnation were a phantasy, salvation is also a phantasy".

2. The Integrity of the Human Nature.

72. The entireness of the human nature was asserted as essential to real humanity. *Tertullian* repeatedly says: "In Christ we find soul and flesh". *Origen* teaches the same doctrine. The *Synod of Bostra* affirmed against the heresy of Beryll, 244 A. D., "that the Incarnate One was endowed with soul".

73. The view of *Apollinaris,* that Christ indeed, assumed a human body and a human soul, but not a human spirit—that the Logos or divine nature took the place of the human spirit in our Lord—destroyed the complete humanity of our Lord, while Paul of Samosata (Monarchianism) destroyed His complete Deity, and Arius both His complete Deity and humanity.

74. This view of Apollinaris, a wonderfully gifted man and one of the most prominent ecclesiastical writers of the fourth century, was repelled by our most distinguished Church fathers, as Athanasius, Gregory of Nyssa, Gregory of Nazianzen, Epiphanius, Theodore of Mopsuestia, and others. They gave prominence to the statement, "that which has not been assumed has not been healed". Apollinarianism was rejected in Alexandria, 362, at Rome, 377 and 378, and at Constantinople, 381.

75. The Council of Chalcedon, 451, added to the Creed these words: "He was perfect in divinity and per-

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fect in humanity—truly God and truly man, of rational soul and body, of one substance with the Father according to the divinity, and also of one substance with us, according to the humanity, in all things like unto us without sin".

3. Born of the Virgin.

76. Our Lord's birth of the Virgin Mary was maintained over against the Ebionites (who denied the virgin-birth and regarded Jesus as a mere man), as well as against the heresy of Cerinthus. Cerinthus held that Jesus was born, not of the Virgin (this seemed impossible to him), but was the son of Joseph and Mary,—hence the importance of the article in the Apostolic Creed: "conceived by the Holy Ghost, born of the Virgin Mary". It is fully admitted by all that by the middle or probably soon after the beginning of the second century (125 A. D.) this belief of the virgin-birth had become an established part of the Church tradition. It is remarkable how little the primitive Church hesitated about adducing analogies from pagan myths as a kind of evidence, though the reality of the fact was held fast and based on Scripture.

77. From the point of view of Justin Martyr the miraculous conception is inseparable from the Incarnation, and it is a definite article in his creed that the Logos was born without the intervention of a human father. "Christ, the Son of God, born of a virgin sprung from the stock of Abraham, is without sin" (***Trypho,*** 23); "He submitted to be born, and became man, yet He is not man of man" (***Trypho,*** 48).

78. Even before Justin Martyr, the witness of Ignatius is clear and emphatic. The classical passage is ***Eph.*** 19: "the prince of this world was ignorant of the virginity

of Mary and her child-bearing". It is important to observe that while Justin presses the Virgin-Birth against pagans and Jews, Ignatius asserts it against heresy.

79. In the second and third centuries both ***Irenaeus*** and Tertullian give the Virgin-Birth a place in the Rule of Faith and in their expositions of the Faith.[1]

4. The Sinlessness of Christ.

80. The sinlessness of our Lord was taught in the Church from the beginning. Hence ***Irenaeus, Tertullian, Clement,*** and ***Origen*** assert the sinlessness of Jesus in the strongest terms, and even those of the fathers who do not expressly mention it, at least take it for granted. Tertullian says: "God alone is without sin, and the only man without sin is Christ, because Christ is also God".

81. Clement says: "The only sinless one is the ***Logos*** Himself, for to sin is innate and common to all", and Clement derives the prerogative of Christ as the judge of all men from His sinlessness. According to Origen, Christ possesses sinlessness as something peculiar to Himself.

82. And the Creed of Chalcedon, which we have quoted, says: "In all things like unto us yet without sin".

II. THE DOCTRINE OF OUR LUTHERAN DOGMATICIANS.

In harmony with these teachings of Holy Scripture, and of the Ancient Church, is the doctrine of our Lutheran dogmaticians.

83. 1. ***Christ was a true man.***

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[1] See **SWETE, The Apostles' Creed.** Its relation to Primitive Christianity. London, 1894.

Hollaz says: "That Christ was a true man, this is shown:

1) From his human names (John 8: 40; 1 Tim. 2: 5);

2) From the essential parts of man (body, John 2: 21; Heb. 2: 14; Luke 24: 39; soul, John 10: 15; Matt. 26: 38; Luke 2: 52; free-will, John 5: 21; Matt. 26: 39);

3) From the attributes proper to a true man (hunger, thirst, etc.);

4) From human works (teaching, etc.);

5) From the genealogy of Christ as a man".

84. 2. ***Christ assumed the natural infirmities common to man.***

Hollaz: "He assumed those, which since the Fall, exist in all men, such as to hunger, to thirst, to be wearied, to suffer cold and heat, to be grieved, to be angry, to be troubled, to weep. Since they are without guilt, Christ, according to the testimony of Holy Scripture, took them upon Himself, not by constraint, but freely; not for His own sake, but for our sake, not forever, but for a time, in the state of humiliation".

85. 3. ***Christ did not assume personal infirmities which arise from particular causes.***

Hollaz: "He did not assume any such ***personal infirmities,*** which derive their origin from an imperfection in the one begetting, as consumption, gout; or from a particular crime, as intemperance in eating or drinking, such as fever or dropsy; or from a special divine judgment, as the diseases of the family of Job" (2 Sam. 3: 29). ***"These are altogether remote from the most holy humanity of Christ".*** "Much less did He assume any defects which involve moral wrong".

4. ***The special characteristics of the human nature of Christ.***

86. ***Hollaz:*** "To the human nature of Christ there belong certain individual designations, by which, as by certain distinctive characteristics or prerogatives, He excels other men.

87. 1) ***Anypostasia, want of personality of its own,*** the being without a peculiar subsistence, since this is compensated and replaced by the divine personality of the Son as far more eminent. If the human nature of Christ had a personality of its own, there would have been in Christ two persons, and therefore two mediators, contrary to 1 Tim. 2: 5. The reason is, because personality is formally constituted in its being by its subsistence altogether complete, and therefore unity of person is to be determined from unity of subsistence. Therefore, one or the other nature, of those which unite in ***one*** person, must be without its own peculiar subsistence; and since the divine nature, which is really the same as its subsistence, cannot really be without its personality, it is evident that the absence of a peculiar subsistence or personality must be ascribed to the human nature".

88. 2) ***"Anamartesia,*** or ***inherent sinlessness,*** in virtue of which Christ is free from all sin, both original and actual".

Chemnitz says: "The working of the Holy Ghost caused the Virgin Mary without male seed to conceive and be with child. And the Holy Ghost so sanctified, and cleansed from every spot of sin, the mass which the Son of God, in the conception, assumed from the flesh and blood of Mary, that that which is born of Mary was holy (Isa. 53: 9; Dan. 9: 24; Luke 1: 35; 2 Cor. 5: 21; Heb. 7: 26; 1 Pet. 1: 19; 2: 22)".

89. ***Quenstedt*** says: "We say ***inherent,*** not imputative, sinlessness; for our sins were really imputed to Him, and He was made sin for us (2 Cor. 5: 21)".

90. Our dogmaticians say: ***"Christ never sinned, nor was He even able to sin".***

They prove this substantially as follows:

1) He who is like men, sin only excepted, cannot sin. If Christ would be like men with regard to sin and be able to sin, like Adam before the Fall, who was able to sin, this would contradict Heb. 7: 26, which says, "for such a high priest became us, holy, guileless, undefiled, separate from sinners, and made higher than the heavens",—"a son perfected for evermore" (7: 28).

91. ***Delitzsch*** remarks on Heb. 7: 26,

(1) He is styled, in reference to His relation to God the Father, ***holy,*** godly-minded, saintly, so as on the one hand to be well-pleasing to God, and on the other to inspire reverence in us;

(2) His second attribute is ***akakos, guileless;*** this He is in relation to men, being without guile, malice, or unkindness of any sort, unreservedly good and gracious to all;

(3) With reference to His perfect and perpetual fitness for the discharge of His priestly office, our Lord is styled ***amiantos, immaculate,*** as being both undefiled in fact and incapable of defilement. "Who needeth not daily, like other high priests, to offer up sacrifices, first for his own sins" (Heb. 7: 27)--for Christ is not only actually free from every kind of uncleaness, but also incapable of contracting such. He is ***immaculate,*** cannot be made unclean. He is like the element of fire, which purifies other things, without itself contracting any impurity.

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(4) With reference to His present dwelling-place, He is spoken of as "separated from sinners". This does not mean, as some have thought, that our Lord, in all His dealings with sinners, remains free from any inward sympathy with their sinfulness, nor that He has nothing in common with sinners; but simply, that in virtue of His exaltation He is now for evermore withdrawn from all perturbing contact with evil men. The 'contradiction of sinners' vexes Him no more. And even this is not all. He is also,

(5) In respect to His present mode of existence ***"made higher than the heavens".*** He is now uplifted above all created heavens into the uncreated heaven itself of the divine nature, so that He is now become, strictly speaking, as to His mode of being, supra-mundane.

We certainly do not misrepresent the sacred writer's thought when we say, that while the first three of these attributes (***holy, guileless, undefiled***) describe our Lord, in His high-priestly character, as the antitype of Aaron, and in His venerable, gracious, and immaculate humanity, the two last attributes (***separated from sinners,*** and ***made higher than the heavens***) express the super-celestial exaltation of His royal priesthood, in which He is the antitype of Melchizedek, and has not only all enemies, but the heavenly world itself, nay "all the heavens", beneath His feet.

92. 2) The second argument that ***Christ was not able to sin,*** is,—He who was holy in His origin, greater than the first Adam, and is exempt from original sin, who was from eternity the Son of God, and constitutes one person with the Triune God Himself, is not able to sin. Christ's personality lay in His divine nature. He was immaculate. In His will sin could not enter.

93. 3) The third argument, He was higher and better than the good angels, for He was pure and immaculate as God Himself, and was not able to sin (Heb. 1 and 2).

94. 4) He to whom the Holy Ghost has been given without measure, who is also holy and just without measure, in whom "dwelleth all the fullness of the Godhead bodily" (Col. 2: 9), is not able to sin.

95. 5) That Christ ***was not able to sin,*** is not in conflict with Heb. 4: 15, "We have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin". Note that it says ***sympathize with us*** not ***suffer with us.*** Delitzsch truly says, ***"Sympathein*** (***sympathize***) is used of that compassion which, by a fellow-feeling, places itself in the position of the sufferer (as Heb. 10: 34); whereas ***sympaschein*** (***suffer***) is to share in one and the same experience of suffering (Rom. 8: 17; 1 Cor. 12: 26). By ***infirmities*** are meant the various kinds of physical evil to which our frail humanity is subject (Luke 5: 15; Matt. 8: 17, and often), and here, especially the manifold kinds of temptation are meant to which we are exposed in the midst of this sinful world, and in which we have need of higher help, in order to stand firm. The High Priest whom we have is not one who can have no ***fellow-feeling*** with those states of ***suffering*** from which our weakness cannot defend itself. . . . . The expression, "but one that hath been in all points tempted (***tried, tested***) like as we are", shows why Jesus cannot but thus ***sympathize with our infirmities.*** The ***yet without sin*** serves, by making only one exception, to extend the idea of unqualified similarity to us, to every other particular. This ***without sin*** is appended to imply

not merely that temptation produced no sin in our Lord, ***but also that it found in Him no sin.***

96. "We are tempted by sin and to sin, ***externally*** and ***internally,*** Christ is tempted like as we are ***by sin*** and ***to sin,*** but only externally, and not ***internally,*** and therefore ***without sin.*** Christ has passed through a life in which He was in all points equally tempted and tested as we are, ***provided only we leave out of account the sin through which our temptations find in us an innate proneness to be led astray".***

97. 6) When some say "there lay in the human nature which He assumed the abstract possibility of falling", such persons simply, in thought, separate the two natures of Christ, which dare not be done in the Unity of the Person. When the Son of God assumed a human nature, and became Incarnate, He manifested Himself as Christ the God-Man, and in Christ God dwelt bodily, and as truly God and truly Man, Christ was not able to sin.

3) The third special characteristic which belongs to the human nature of Christ, is a ***peculiar excellence of soul and body,*** for it became Christ in all things to have the pre-eminence. He was pre-eminent in wisdom and holiness of soul (Col. 2: 3, 9).

98. Our dogmaticians speak of a threefold perfection of soul,—of intellect, will, and desire.

99. They also speak of a threefold perfection of body. (1) A most healthful and uniform temperament of body; (2) The greatest elegance and beauty of form. Ps. 45: 2 was considered as proving the personal beauty of our Lord, and our old divines characterize it as a beauty not feminine but masculine, that which becomes the gravity and dignity of man.

100. ***Hollaz:*** "The beauty of Christ's body is inferred from the excellence of the soul inhabiting it, and from the immediate working of the Holy Ghost, by whose efficacious presence the most glorious temple of Christ's body was formed".

101. And Quenstedt adds: "The passage, 'He was despised and rejected of men' (Isa. 53: 3), refers to the deformity arising from the wounds of the passion". (3) Our Lord in addition had ***immortality of body.*** The surrender of His bodily life could only take place voluntarily.

102. ***Hollaz*** says: "Immortality belongs to Christ, both because He is ***immaculate*** and ***cannot sin*** (Rom. 6: 23) and through the indissoluble bond of the personal union. Christ, therefore, is immortal, by reason of an intrinsic principle, and the fact that He died arose from an extrinsic principle, and according to a voluntary arrangement (John 10: 17, 18). Yet, in the death which was voluntarily submitted to, the body of Christ remained exempt from corruption (Ps. 16: 10; Acts 2: 31)".

5. ***The flesh of Christ of same substance as ours.***

Our dogmaticians add: The flesh of Christ is of the same substance as ours. Christ as to His human nature is a creature (against Schwenkfeld).

103. The human nature of Christ has its origin from the Triune God—(a work ***ad extra,*** and undivided),—from God the Father (Gal. 4: 4; Rom. 8: 3); from God the Son (in Luke 1: 35, 'the power of the Most High shall overshadow thee' is generally understood as referring to the Son, but the correctness of this interpretation has been disputed, and probably it is better to understand the divine ***nature*** as referring to the entire Trinity, to the whole God-head, inclusive indeed of the Son); and from

God the Holy Ghost; for in Luke 1: 35, it is distinctly said that "the Holy Ghost shall come upon thee", and this is what the Creed distinctly says: He was conceived by the Holy Ghost, born of the Virgin Mary.

104. Our dogmaticians carefully distinguish between three things:

(1) The sanctification of the mass whereof the body of Christ was formed, which cleansed it from every stain of sin;

(2) The formation of the body of Christ from that sanctified mass by divine power, which twofold action is common to the entire Trinity;

(3) The assumption of the body into the person of the ***Logos,*** which is peculiar to the Son.

Whence the work of Incarnation is the total energy of the God-head, of which the Holy Ghost was the immediate organ. The part borne by the Son is not that of a distinct or separate activity in the creation of His human nature, but the assumption of it, as it was Divinity brought into being in the unity of the Trinity, through the Holy Spirit.

105. It is the ***Holy Spirit,*** therefore, to whom distinctly is appropriated in the Word of God ***the production of the flesh*** of Christ,—not the ***creation*** in the primary sense, but the ***formation*** by supernatural process of the body and soul of Christ out of the substance of His mother.

106. The Holy Spirit is ***not*** to be conceived of in any sense as the father of Christ. His relation is fully stated in what is said of His work in this connection. God the Father is the "father" of Christ according to His divine nature. According to Christ's human nature, He is without father, even as to His divine nature, He is without

mother. In the complex unity of His undivided person, God is the Father of our Lord Jesus Christ both as to His divinity and humanity, and Mary is His mother, considering Him both as God and man.

Our devout old authors, in discussing the peculiar work of the Holy Ghost in the conception of Christ, lay stress on the fact that none of those acts which are ascribed to the Holy Ghost, confers upon Him the right and title of father.

They confine the action of the Holy Ghost to three points:

(1) The first is the immediate energy which gave the Virgin the power of conceiving offspring, contrary to the order of nature, without male seed;

(2) The second is the miraculous sanctification, which cleansed from sin, the mass of which the body of the Son of God was formed;

(3) The third is the mysterious union, which joined the human and divine natures into one person.

And they add; ***The Holy Ghost was not the spermatic, but*** (a) ***the formative,*** (b) ***the sanctifying, and*** (c) ***the completing cause of conception.***

III. CHURCH DOCTRINE CONCERNING THE DEITY OF CHRIST.

107. The Deity, God-head or Divinity of Christ was from the beginning the Christian faith.

108. In the famous Epistle of Pliny (***Ep. X. 96***), he says; "Christians were accustomed to come together, on a stated day, before dawn, to sing a hymn to Christ as God".

109. Eusebius, in his ***Ecclesiastical History*** (V. 28, 5): "Who does not know the works of Irenaeus . . . and

of others which teach that Christ is God and man, and how many psalms and hymns, written by the faithful brethren from the beginning, celebrate Christ the Word of God, speaking of Him as Divine". The Ancient Church maintained it, not only against the two classes of Ebionites, but also against every form of Monarchians and Arians. This has been more fully discussed under the church doctrine of the Trinity, in my ***Theologia,*** or ***the Doctrine of God.***

110. The Apostolical fathers hold fast to a practical religious interest in the doctrine of the Logos as the Son of God, and there are many single scattered statements, which offer the outline of an immanent doctrine that Christ is God, but they adhere to simple and undeveloped declarations about the divine dignity of Christ.

111. ***Justin Martyr*** identifies the Logos, by whom God has created the world, and manifested himself in the theophanies with his incarnate Son, even Christ Jesus.

112. In the writings of ***Clemens of Alexandria*** the doctrine of the Logos forms the central point of his whole system of theology, and the main-spring of his religious feelings and sentiments. Without the Logos there is neither light nor life. God has created the world by the Logos; yea, the Logos is the creator himself. It has truly been said that "Clemens has treated and sung about the dogma concerning the Logos with greater clearness than all the fathers of this period, but especially with unusual depth of feeling, and the most ardent enthusiasm".

113. The utterances of Irenaeus on this subject were epoch-making in the history of doctrine. No one before him had emphasized so energetically and brought out so clearly the God-manhood of Christ. His great significance in Christology is the emphasis which he laid upon

the unity of God and man in Christ,—a unity in which the integrity both of the divine and of the human was preserved. The true Divinity of our Lord has been the faith of the true Christian Church through all times, maintained against sophistry and civil force.

114. Hollaz says: "The true and eternal Divinity of our Redeemer is proved by most solid arguments taken 1) from the Divine ***names*** and 2) from ***attributes*** proper to the true God alone, 3) from the personal and essential ***acts*** of God, 4) from religious ***worship*** which is due to God alone, and 5) from the careful ***comparison of passages*** of the Old and New Testament, from which it will be seen that what is ascribed to Jehovah in the Old Testament is referred to Christ in the New Testament".

IV. THE GOD-MAN.

115. While the Synoptical Evangelists trace in Jesus the line from the Son of Man to the Son of God, John proceeds from the eternal Word in order to show His presence in earthly, human actuality. Out of these presentations grew the problem of the Church to trace in such way the one person of Jesus Christ, in the unity of the divine and human elements, as it has been consummated by the incarnation, so to trace it as to secure at once the distinction of the two natures and the priority of the Divine nature (***Luthardt***).

I. THE SCRIPTURE DOCTRINE.

116. The Scripture presents Jesus as ***man,*** and at the same time as the ***Son of God*** standing in absolute fellowship with the Father. It consequently distinguishes

two elements in Him,—the divine and the human,—and yet He is presented as an inseparable ***personal unity.***

117. The Synoptical Gospels begin as it were ***below.*** They follow the man Jesus through the historical progress of His life on to His divine glorification, in such a way as to show that He is, whether on earth or in the glory into which He has passed, one and the same Person. John begins as it were ***above,*** and teaches us to recognize in the man Jesus the bearer of the divine fulness. In the Synoptists we have first a presentation more prominently of the human element in our Lord. The divine element comes out successively and gradually in the great historical facts of His life. In John we are at once introduced to the two elements of our Lord's person. We behold Him in simultaneons presentation as the eternal Word, one with God, and as becoming flesh and tabernacling among us.

118. When in John 1: 14 we read "the Word became flesh", we have the act of the personal union of the two natures, in which the Divine nature appears as the active and ***personalising*** nature. In consequence of this, that is considered as holding good of the ***man*** Jesus, which belongs to the eternal Person. The man Jesus is identified with the eternal Son of God.

119. In John 8: 58 "before Abraham was, I am" (literally, "before Abraham was brought into being, I am"), the statement is not that Christ ***came into existence*** before Abraham did, as the Arians affirm, but that He ***never came into being,*** but existed before Abraham had a being, and the present tense "I am", like the words of Jehovah "I am that I am", implies His necessary eternal being.

120. John 17: 5, "And now, O Father, glorify thou

me with thine own self with the glory which I had with thee before the world was", that is, with that pre-existent glory over which the veil of His humiliation was cast while He was upon earth, only that the glory which belonged then to Him as simply and solely God, was now to be conferred in the mediatorial union in which He bore our nature. So also John 17: 24, "that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world".

121. Our Lord is represented as in absolute fellowship with the Father and as the revealer of the Father. John 10: 30, "I and the Father are one"; 10: 38, "the Father is in me, and I in the Father". There is a correlative expression in this, an affirmation of an essential oneness, not weakened, still less overthrown, by their personal duality. He that hath seen Christ hath seen the Father. The Father, in His own essence invisible, is revealed through the Son. The Father that dwelt in Him did the works, that is, such is the fellowship of the Son with the Father that their work is inseparable.

122. So clearly John 14: 9, 10, 11, "he that hath seen me hath seen the Father"; "believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works".

123. The man Christ Jesus has in his flesh the life-giving power of the Word. The bread of God is He that cometh down from heaven and giveth life unto the world. Jesus is the Bread of life; he that cometh to Him shall never hunger and he that believeth on Him, shall never thirst. He says "I am that bread of life"; He that gives life also sustains it. He is the Spring of our life and also its Supporter, and by a union with Him our immortal life

is sustained. He that eateth of this Bread shall live forever,—John 6: 33, 35, 48, 51, 58—in fact all of the 6th chapter. He is the Light of the world,—the true Light, coming into the world, which lighteth every man, John 1: 9; 3: 19; 8: 12.

In brief, in the man Jesus is the glory of the only-begotten Son of the Father, in whom is given the fulness of grace and truth, John 1: 14. These glorious characteristics present themselves everywhere in His life, His doctrines, and His works.

124. In His resurrection it comes before our very eyes, so that Thomas confesses that the risen One is his Lord and his God, John 20: 28. The Socinian evasion of the supreme divinity of Christ,—the more wonderful because witnessed by the doubting disciple,—the attempt to deprive of their amazing force these wonderful words,—is one of those extravagances of interpretation which are the suicide of the cause which commits itself to them.

125. Paul says that ***the Lord of glory*** was crucified, 1 Cor. 2: 8. The Lord of glory (strictly ***the Lord of the glory,*** or the Jehovah of the glory, the Jehovah of the ***Shechinah***) is none other than the Supreme God. And when it is said that ***the Jehovah of the glory*** was crucified, it expresses in the most vivid manner the inseparable connection of Christ's humanity with His divinity.

126. The fellowship of the two natures, in the unity of person, is true also of the Saviour in His exaltation, "for in Him dwelleth all the fulness of the God-head bodily", Col. 2: 9. The ***God-head*** means the essence and nature of God, not merely the divine perfections and attributes. This God-head dwelt in Him while on earth in His state of humiliation, and now dwells in Him in His state of exaltation in heaven, as in a temple. In

other words, the God-head itself, the very substance of the God-head, immediately and thoroughly dwells in Christ.

II. THE HISTORICAL UNFOLDING OF THE CHURCH DOCTRINE.

1. The Eastern Church.

127. The unfolding connected itself with the problem of harmonizing with one another the distinction of the two natures and the unity of the person. The great truth itself stood firm in the faith of the Church from the very beginning. We find even in the primitive church . . . allusions to the intimate union between the divine and the human in His person. But the relation in which they stand to each other is not exactly defined, nor is the part which each takes in the formation of His personality philosophically determined.

128. ***Ignatius*** (Ad Eph. 7): "There is one physician who is possessed both of flesh and spirit, both born and not born, God existing in flesh, true life in death; both of Mary and of God, first passible and then impassible,[1] — even Christ Jesus our Lord". So also (in Ad Eph. 18): "For our God, Jesus Christ, was according to the appointment of God, conceived in the womb of Mary, of the seed of David, but by the Holy Ghost". So also (Ad Magnes. 6): "Jesus Christ, who was with the Father before the ages, and in the end was revealed".

129. ***Justin Martyr*** (Apol. 1. 23): "Jesus Christ is the only proper Son who has been begotten by God, being

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1 By printer's error, in the American Reprint of the **Ante-Nicene Fathers,** revised by Coxe, the translation for the original **pathetos** and **apathes** is **possible** and **impossible.**

His Word and first-begotten, . . . and became man according to His will"; also Apol. 1: 32 "the Word, who is also the Son, and of Him we will, in what follows, relate how He took flesh, and became man". He elsewhere calls Him "the Word made man, the Word made flesh" (Dial. c. Tr. 102).

130. ***Irenaeus*** (I. 9, 2, 3, 4) says: "the Word was made flesh, He assumed our flesh"; he says elsewhere (III. 19. 1), "the Word of God became man, and He who is Son of God was made Son of Man". The ancient term for the union was ***krasis,*** meaning a blending, and ***sugkrasis,*** an intensive, with the same meaning.

131. ***Origen*** was very definite upon the doctrine of the human soul of Jesus, and generally speaking, endeavored, more exactly than his predecessors, to define in a dialectic method the relation between the Divine and human in the person of Christ. He also first made use of the expression ***the anthropos,*** the God-Man.

2. The Schools of Alexandria and Antioch.

132. The dogmatic unfolding went forth from the antithesis between the schools of Alexandria and Antioch. The former school laid stress upon the unity of the divine and human in Christ, the latter on the diversity; the former upon the divinity, the latter upon the human element in Christ; the former spoke of the incarnate nature of the Word of God (***Athanasius,*** De incar.) and gave to Mary the name ***theotokos,*** mother of God, the latter spoke of the indwelling, the conjunction, and designated Mary as ***Christotokos,*** mother of Christ.

133. At last the phrase, mother of God, ***theotokos,*** which the increasing homage paid to Mary had brought

into use, gave rise to the controversy respecting the relation of the two natures in Christ.

134. ***Nestorius,*** patriarch of Constantinople, disapproved of this phrase, maintaining that Mary had given birth to Christ, but not to God. He says: "Mary did not bring forth God. She has not brought forth the creature, the uncreatable, but she has brought forth man, the instrument of deity. I divide the natures, but I conjoin the reverential adoration. Indeed I unite the worship, but I separate the natures. The flesh is not capacious of the divine nature. The logos dwells in the man Jesus as in his temple".

The view of Nestorius is at the heart a denial of the Incarnation of the Son of God in the strict sense. In consequence of this, at the Council of Ephesus, 431 A. D., his doctrine was rejected and the union of the two natures was taught.

135. Over against Nestorius, ***Cyril of Alexandria*** now taught the relation of the two natures as an organic unity of the two elements in the one person of Christ. He taught the one incarnate nature of the Logos. The Logos in consequence of this comprehends the attributes of both natures in itself, and thus Cyril comes to a sort of doctrine of the ***communicatio idiomatum,*** but by giving a one-sided preponderance to the divine. This view assumes somewhat the appearance of Docetism. We may call the view of ***Cyril*** (according to which the human is changed into the divine), the ***magical*** aspect of the union, and that of ***Nestorius,*** (according to which the two natures are only joined together) the ***mechanical.***

3. Eutychianism.

136. This doctrine of Cyril found a one-sided development through ***Eutyches,*** who said: "I confess that before the union there were two natures in our Lord, but after the union I confess one nature". This involved, that, subsequent to the union, Christ had not a true human body, "not having flesh of the same substance with us", and this school used such terms as ***transformation, change,*** and ***mutation.***

137. In the course of the controversy, ***Leo the Great,*** bishop of Rome, addressed a letter to Flavian, bishop of Constantinople. In this letter (commonly called ***the Tome***) to Flavian[1] occur these passages: "3. Without detriment therefore to the properties of either nature and substance which then came together in one person (in the incarnation), majesty took on humility, strength weakness, eternity mortality. . . . . 4. For each form does what is proper to it with the co-operation of the other; that is the Word performing what appertains to the Word, and the flesh carrying out what appertains to the flesh. One of them sparkles with miracles, and the other succumbs to injuries. . . . . 5. Therefore in consequence of this unity of person which is to be understood in both natures, we read of the Son of Man also descending from heaven, when the Son of God took flesh from the Virgin who bore Him. And again the Son of God is said to have been crucified and buried, although it was not actually in His Divinity whereby the Only-begotten is co-eternal and con-substantial with the Father, but in His weak human nature that He suffered these things".

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[1] See letter XXVIII, in Vol. XII, **Nicene and Post-Nicene Fathers,** Second Series.

138. On the basis of this letter to Flavian, ***the Council of Chalcedon,*** 451 A. B., drew up a formula of faith, excluding the two extremes, maintaining that one and the same Christ was in two natures, neither to be separated, nor confounded, without transmutation, and that each nature preserved its own identity, yet they were bound together in one person.

139. Of similar character are the determinations in the second half of the ***Athanasian Creed:***

"One Christ; not by conversion of the Godhead into flesh, but by taking the Manhood into God;

One altogether; not by confusion of Substance, but by Unity of Person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ".

4. The Monophysites and Monothelites.

Although the doctrine of Nestorius which separated ***the two natures of Christ,*** and the view of ***Eutyches*** who maintained the doctrine ***of only one nature*** in Christ, had both been condemned by the decision of the Council of Chalcedon, 451 A. D., many discussions ensued before the doctrine of "two natures in one person" was received as the orthodox doctrine of the Church.

140. The ***Monophysites*** were those who with ***Eutyches*** believed that there was only ***one nature*** in Christ, and that the divine and human elements in that one nature were blended as the body and soul in man. The Monophysite system was lost, in part at least, in the Docetic tendency.

141. The ***Monothelites*** owe their origin to an attempt to bridge over the differences between the orthodox position based on the degrees of the Council of Chalcedon

and the Monophysite principles, which had caused a schism in the Eastern Church. ***Monotheletism,*** the doctrine of one divine human energy, meant to hold fast to the duality of the natures, but also wished to obtain again, at least in the sphere of working and willing, that unity which it regarded as ***imperiled*** by the decision of the Council of Chalcedon.

142. The doctrine of ***Dyotheletism*** drew the consequences of the doctrine of ***Leo the Great,*** as applied to the will. This tendency triumphed in the Sixth Oecumenical Council held at Constantinople, 680 A. D., which decreed:

"We likewise preach ***two natural wills*** in him (Jesus Christ), and ***two natural operations*** undivided, inconvertible, inseparable, unmixed, ... ; and the two natural wills are not contrary; . . . . but his human will follows the divine will, and is not resisting or reluctant, but rather subject to his divine and omnipotent will".

143. The dogmatic development of the Greek Church was epitomized by John of Damascus (*d.* 754). The fame of the last of the Greek Fathers, as one of the greatest theologians of history, rests chiefly on his work entitled the ***Fount of Knowledge.*** It is made up of three separate and complete books, and it epitomizes Greek theology. The third, the longest and by far the most important, is, ***"An Accurate Summary of the Orthodox Faith".***[1]

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[1] This **third** part is found translated into English in Vol. IX, **Second Series,** of the **Nicene and Post-Nicene Fathers.** This part was apparently divided by John into 100 chapters, but when it reached Western Europe in the Latin translation, it was divided into four books to make it correspond in outward form to Peter Lombard's **Sentences.** The third book treats of the **Incarnation.**

Monothelism regards the will as an attribute of person, ***Dyotheletism*** as an attribute of nature. Two wills cannot co-exist in an ordinary human being. But as the personality of Christ is complex or divine-human, this personality may be conceived of as including two wills, the will of the divine nature and the will of the human nature. The orthodox doctrine saved the integrity and completeness of Christ's humanity by asserting his human will.

144. ***John of Damascus*** teaches the ***Anhypostasia*** (want of personality of its own) of the human nature of Christ, or more definitely the ***Enhypostasia,*** that is, the incorporation or inclusion of the human nature of Jesus in the one divine personality of the Logos. His object was to exclude the idea of a double personality. The personality of the Logos has become also the personality of the human nature. There is but one person in Christ Jesus, but he subsists in two natures. The human nature of Jesus was incorporated in the one personality of the Logos.

It may be interesting to read his exact words:

III. 9, "It does not necessarily follow that the natures that are united to one another in subsistence should have each its own proper subsistence (***personality***). For after they have come together into one subsistence, . . . both should have one and the same subsistence. . . . . For the Flesh of God the Word did not subsist as an independent subsistence, nor did there arise another subsistence besides that of God the Word". . . . .

III. 11, "For the subsistence of God the Word in itself became the subsistence of the flesh, and accordingly 'the Word became flesh' clearly without any change, and likewise the flesh became Word without alteration, and God became man. For the Word is God, and Man is

God, though having one and the same subsistence. . . . . To become flesh is to be united with the flesh, while the Word having become flesh means that the very subsistence of the Word became without change the subsistence of the flesh".

145. ***Christ is a complex person, subsisting in two natures, inseparably united.***

III. 3, "For the two natures were united with each other without change or alteration, ... nor was one compound nature produced out of the two. . . . . For we confess that He alike, in His divinity and in His humanity, both is and is said to be perfect God, the same Being, and that He consists of two natures, and exists in two natures. . . . . We hold that there has been a union of two perfect natures, one divine and one human; not with disorder or confusion, or intermixture, or commingling . . . . . but by synthesis, that is, in subsistence (personality), without change or confusion or alteration or difference or separation, and we confess that in two perfect natures there is but one subsistence (personality) of the Son of God incarnate; holding that there is one and the same subsistence (personality) belonging to His divinity and His humanity".

146. ***The Communication of properties. The Perichoresis.***

III. 3, "The Word appropriates to Himself the attributes of humanity; for all that pertains to His holy flesh is His; and He imparts to the flesh His own attributes by way of communication in virtue of the interpenetration of the parts one with another, and the oneness according to subsistence (personality). . . . Hence it is that the Lord of Glory is said to have been crucified (1 Cor. 2: 8), although His divine nature never endured the cross, and

that the Son of Man is allowed to have been in heaven before the Passion, as the Lord Himself said (John 3: 13)".

III. 4, "When we speak of His subsistence, (personality), whether we give it a name implying both natures, or one that refers to only one of them, we still attribute to it the properties of both natures. For Christ, which name implies both natures is spoken of as at once God and man, ... and when He is named Son of God and God, in reference to only one of His natures, He still keeps the properties of the co-existing nature, ... Likewise also when He is called Man and the Son of Man, He still keeps the properties and glories of the divine nature. . . . . And this is the manner of the mutual communication, either nature giving in exchange to the other its own properties through the identity of the subsistence (personality) and the interpenetration of the parts with one another".

III. 19, "Note, therefore, that in the case of our Lord Jesus Christ, we speak sometimes of His two natures and sometimes of His one person; and the one or the other is referred to one conception. For the two natures are one Christ, and the one Christ is two natures. . . . .

147. The theandric (God-Man) energy makes plain that when God became man, that is when He became incarnate, both His human energy was divine, that is deified, and not without part in His divine energy, and His divine energy was not without part in His human energy, but either was observed in conjunction with the other. . . . . When we speak of one theandric energy of Christ, we understand two distinct energies of His two natures, a divine energy belonging to His divinity, and a human energy belonging to His humanity".

III. 14, "Since, then, Christ has two natures, we hold that He has also two natural wills and two natural energies. But since His two natures have one subsistence (personality), we hold that it is one and the same person who wills and energises naturally in both natures, of which, and in which, and also which is Christ our Lord; and moreover that He wills and energises without separation but as a united whole. For He wills and energises in either form in close communion with the other".

148. We have quoted John of Damascus so fully, because he systematized the doctrines of the orthodox Greek Fathers, especially the three great Cappadocians, Basil, Gregory of Nazianzus, and Gregory of Nyssa, and produced the monumental work on theology which enjoys to this day the same authority in the Greek Church as the "Summa" of Thomas Aquinas does in the Latin Church.

5. The Western Church.

149. In the Church of the West, from the beginning, an intimate union of the two natures in the one person of Christ, was taught. ***Tertullian*** (***d.*** 220) says (***De Carne Christi, 5***), "The property of the two states—the divine and human—is distinctly asserted with equal truth of both natures alike, with the same belief both in respect of the Spirit and of the flesh. The powers of the Spirit proved Him to be God, His sufferings attested the flesh of man". In ***Adv. Praxeas,*** 27, we read: "The Word, therefore, is incarnate; and this must be the point of our inquiry: How the Word became flesh,—whether it was by having been transfigured, as it were, in the flesh, or by having really clothed Himself in flesh. Certainly it was by a real clothing of Himself in flesh. For the rest, we

must needs believe God to be unchangeable, and incapable of form, as being eternal. . . . . We see plainly the twofold state, which is not confounded, but conjoined in One Person—Jesus, God and Man".

150. ***Ambrose*** of Milan (***d.*** 397) in his ***De Fide*** (II. 7) says: "When we read that the Lord of glory was crucified, let us not suppose that He was crucified as in His glory (1 Cor. 2: 8). It is because He who is God is also man, God by virtue of His divinity, and by taking upon Him of the flesh, the man Christ Jesus, that the Lord of glory is said to have been crucified; for, possessing both natures, that is, the human and the divine, He endured the Passion in His humanity, in order that without distinction He who suffered should be called both Lord of glory and Son of man, even as it is written, "who descended from heaven" (John 3: 13). In II. 9, "Let us take heed to the distinction of the Godhead from the flesh. In each there speaks one and the same Son of God, for each nature is present in Him; yet while it is the same Person who speaks, He speaks not always in the same manner". In his theology, especially in the doctrine of the Incarnation and the Trinity, Ambrose is largely dependent on the Greek Fathers, most of all on Basil. He laid great stress on the two natures of Christ especially against Apollinarianism.

151. So likewise everywhere ***Augustine*** (***d.*** 430), especially in his Doctrinal writings.

152. ***Leo the Great*** (***d.*** 461) in his important letter to Flavian (already quoted), directly mainly against Eutyches, very clearly sums up the doctrine of the Western Church. The letter may be divided into six chapters, which outlines the subjects presented:

1. Eutyches driven into his error by presumption and ignorance;

2. The twofold nativity and nature of Christ;

3. The faith in regard to the Incarnation of the Word set forth;

4. The properties of the twofold nativity and nature of Christ;

5. Christ's flesh is proved real from Scripture;

6. The terms on which Eutyches may be restored to communion.

When in this letter, in chapter 4, he says: "For He who is true God is also true man; ***and in this union there is no lie,*** since the humility of manhood and the loftiness of the Godhead both meet there", Leo emphasizes the fact, that each nature is in equal reality present, the human as well as the Divine, thus opposing all Docetic and Monophysite heresies.

6. Adoptionism.

153. The Church of the West rejected the Nestorian error of ***Adoptionism,*** which extended the duality of the natures to the person itself. The Adoptionist controversy turns on the question whether Christ, as to his ***human*** nature, was the Son of God in ***essence,*** or only by ***adoption.*** They accepted the Chalcedonian Christology of one person and two natures, but by distinguishing a natural Son of God and an adopted Son of God, they seemed to teach two persons or a double Christ, and thus run into the Nestorian heresy.

154. The history of this movement is confined to Spain and Gaul, while all the older Christological controversies originated and were mainly carried on and settled in the East. ***Eliphandus,*** the aged Archbishop of Toledo,

in the Saracen dominion of Spain, endeavored to modify the orthodox doctrine by drawing a distinction between a ***natural*** and an ***adopted*** sonship of Christ, and by ascribing the former to his divine, the latter to his human nature. Some historians assert that he was influenced by a desire to avoid the Mohammedan objection to the divinity of Christ.

155. His friend ***Felix,*** bishop of Urgelis in Catalonia, that part of Spain which since 778 had been incorporated with the dominion of Charlemagne, was a learned and able man, and had great influence in spreading the Adoptionist heresy. The Emperor Charlemagne called a synod at Regensburg in Bavaria, in 792, and Adoptionism was condemned as a renewal of the Nestorian heresy.

156. The famous ***Alcuin,*** the most prominent adviser and efficient helper of Charlemagne took an active part in this controversy and wrote two treatises against Felix, and also opposed his aged colleague, Eliphandus. At the Synod of Frankfort on the Main in 794, which was attended by about three hundred bishops, and may be called a "general council" as far as the West was concerned, Alcuin assisted in the condemnation of Felix, and at a Synod at Aix-la-Chapelle in 799, after a debate of six days with Alcuin, Felix recanted his Adoptionism.[1]

7. The Scholastics.

157. The Scholastics simply elaborated the propositions of the Council of Chalcedon. Peter Lombard raised the question whether by the incarnation God had become something. It provoked the controversy that has been

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[1] Compare an interesting discussion of **Adoptionism** in Schaff's **Church History,** Vol. 4, pp, 511—521.

called ***Nihilism,***—a view which denied the incarnation itself, and hence rejected by the authority of the Church. The later Scholasticism was not able thoroughly to overcome the view, because it would not rid itself of the abstract antithesis of the infinite divine nature and the finite human nature. Some of the Scholastics thus taught that God did not become anything through His Incarnation which He was not before.

158. Following John of Damascus, ***Peter Lombard*** brought into recognition the doctrine of ***Anhypostasia,*** that is, of the ***impersonality of the humanity of Christ.*** "The Word of God did not assume the person of man, but the nature of man".

159. ***Thomas Aquinas*** infers from the personal fellowship of the natures that the ***concretes*** may be reciprocally affirmed of both natures, with their predicates, but not the ***abstract*** of the two natures. We may say 'God is man', and 'man is God', but we cannot say 'humanity is Deity' and 'Deity is humanity', though Aquinas is not always consistent with himself.

160. As ***John of Damascus*** was the last of the theologians of the Eastern Church and remains the highest authority in the theological literature of the Greeks, so ***Thomas Aquinas,*** on account of his sharp speculation united with the talent of clear exposition, with his ***Summa*** attained the highest renown in the Roman Catholic Church.

8. Protestantism.

161. Protestantism, at first, put aside for a time the more complete determination of ***the mode*** of ***incarnation,*** in order to give prominence to the practical significance of the incarnation. In the ***Aug. Conf. Art.*** III., it is said, "The Son of God, did take man's nature in the womb of

the blessed Virgin Mary, so that there are Two Natures, the divine and the human, inseparably conjoined in one Person, one Christ, true God and true man".

162. The controversy concerning the Lord's Supper led to giving prominence and confessional expression to the elements of the most thorough fellowship of the two sides involved in Luther's Christology. See ***Epit. F. C.*** VIII.

"The chief question has been whether, because of the personal union, the divine and human natures, as also their properties, have really, that is, in deed and truth, a communion with one another in the person of Christ, and how far this communion extends"?

To explain this controversy, and settle it according to the analogy of our Christian faith, our doctrine, faith and confession is as follows:

Then follow 12 statements of the ***Pure Doctrine*** of the Christian Church concerning the Person of Christ. And the Confessors add:

"By this our doctrine, faith and confession the person of Christ is not divided, as it was by Nestorius, who denied the true communion of the properties of both natures in Christ, and thus separated the person. . . . Neither are the natures, together with their properties, confounded with one another or mingled into one essence, as Eutyches erred; neither is the human nature in the person of Christ denied, or extinguished, nor is either creature changed into the other;[1] but Christ is and remains, for all eternity, God and man in one undivided person".

Then follow 20 Contrary ***False Doctrines*** concerning the Person of Christ.

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1 Error of Monophysites, Schwenkfeldians.

9. The Teaching of Luther.

163. Luther demands in the interest of faith, which grasps Christ, that both natures should be thought of as completely inseparable. On John 1: 14, he says: "The Word became flesh is equivalent to this,—the Son of God is become the Son of man, the everlasting Son of the Father has become a Son in time, the Son who was in the original beginning has become a Son with an earthly beginning;—we have a sure Lord whom we can grasp and who out of an infinite God has become a finite and comprehensible man". Both are now "one thing, one being, hence it is said with justice, this man is God, God is this man". Hence it follows, "where God is, there is also the man, what God does that the man also does, and what the man does and suffers, God does and suffers".

164. Again speaking of the inseparableness of the two natures, Luther says: "Where Christ is, there is He a natural person and is there also naturally and personally, as is clearly shown by His conception. If He now is natural and personal where He is, He must there be man also. For there are not two divided persons but one only person. Where it is there it is the one undivided person, and where thou canst say,—here is God, thou must also say, Christ, the man is also there, and if thou shouldst show one place where God is and the man is not, the person would be divided, because then I could say with truth, here is God, who is not man and never became man. Out of this would follow that time and space sunder the two natures from each other and divide the person which yet death and the devil could not separate, nor tear from each other, and He would be a miserable Christ to me who would be a divine and human person

at one place only, and at all other places would be a mere sundered God—a divine person without humanity. No; friend, where thou placest God to me thou must at the same time place humanity to me. They cannot be sundered and separated from each other. They have become one person, and it does not throw off the humanity from itself as Master Hans strips off his coat and lays it aside when he goes to sleep".

165. From this follows the ***communicatio Idiomatum,*** the fellowship of the attributes in the person. In the person the divine nature is in fellowship with the human and the human with the divine. Luther says: "What is said of Him as man, that must also be said of God, to wit: Christ has died, and Christ is God, therefore, God has died". . . . . "Otherwise with all His holiness, and the shedding of His blood and His dying, He could not take one sin from us or quench, in the least, the fire of hell". . . . . "This is the glory of our Lord God, that He lets Himself down so lowly into flesh".

Thus ***Luther*** brings both natures to an actual reciprocal unity of life, in order to attain a real and complete unity of person, and this holds good from the very beginning of His human life.

10. Teaching of Formula of Concord.

166. In accordance with the teaching of Luther, the ***Formula of Concord,*** Art. VIII, lays stress on the personal union and communication of natures, employing the comparison familiar in the Ancient Church, of the union of body and soul or of fire with glowing iron. See ***Epit.*** VIII, 9. "Here is the highest communion, which God has truly with assumed man, from which personal union and the highest and ineffable communion that follows

therefrom, all results that is said and believed of the human concerning God, and of the divine concerning the man Christ; as the ancient teachers of the Church explained this union and communion of the natures by the illustration of iron glowing with fire, and also by the union of body and soul in man".

167. ***Sol. Declar.*** VIII. 31, "From this foundation, and which the personal union declares, that is, from the manner in which the divine and human natures in the person of Christ are united with one another, so that they have not only the names in common, but have communion with one another, without any commingling or equalizing of the same in their essence, proceeds also the doctrine concerning the ***Communicatio Idiomatum,*** that is, concerning the true communion of the properties of the natures".

168. I. ***Genus Idiomaticum.***

Sol. Declar. VIII, 36. "First, since in Christ two distinct natures exist and remain unchanged and unconfused in their natural essence and properties, and moreover there is only one person of both natures, that which is an attribute of only one nature is ascribed not to that nature apart, as though separate, but to the entire person, which is at the same time God and man, whether called God or man. . . . . As Luke 24: 26, "Behoved it not the Christ to suffer these things, and to enter his glory"? If I believe and permit myself to be persuaded that only the human nature has suffered for me, Christ is to me a Saviour of little worth".

169. II. ***Genus Apotelesmaticum.***

Sol. Declar. VIII. 46, 47. "Secondly, as to the execution of the office of Christ, the person does not act or work in, with, through, or according to only one nature,

but in, according to, with and through both natures, or, as the Council of Chalcedon declares, one nature operates, with the communion of the other, in that which is a property of either. Therefore Christ is our Mediator, Redeemer, King, High Priest, Head and Shepherd, not only according to one nature, whether it be the divine or the human, but according to both natures".

170. III. ***Genus Majestaticum.***

Epit. VIII. 10, 11. "Thirdly, as the two natures are united personally—we believe, teach and confess that the Son of Man is really, that is, in deed and truth, exalted, according to his human nature, to the right hand of the almighty majesty and power of God, because he, that man, was assumed into God when he was conceived of the Holy Ghost in his mother's womb, and his human nature was personally united with the Son of the Highest. 11. This majesty, according to the personal union, He, Christ, always had, and yet, in the state of his humiliation, he abstained from it, and, on this account, truly grew in all wisdom and favor with God and men; therefore he exercised this majesty, not always, but when (as often as) it pleased him".

Sol. Declar. VIII. 49. "Since in God there is no change (James 1: 17), the divine nature in Christ, in its essence and properties, by the Incarnation, was neither abated nor advanced, and in or by itself, neither diminished nor increased".

171. Our Confessors affirm that there is no change in the divine nature in Christ. Nothing could be added to or taken from the divine nature of Christ by the incarnation. In this doctrine the Lutheran Church is in positive antagonism to that doctrine of the Reformed Church to which Zwingli gave the name ***alloeosis,*** which was

meant to designate the communication of properties as a mere figure of speech.

172. Against this the ***Formula of Concord*** quotes Luther's words: ***Sol. Declar.*** VIII, 39—43: "Beware, beware, I say, of the alloeosis; for it is a mask of the devil, as it at last forms such a Christ after which I certainly would not be a Christian. . . . . Christ suffers and dies. Now the person is true God; therefore, it is rightly said: The Son of God suffers. For although the one part (so to say), the divinity, does not suffer, yet the person, which is God, suffers in the other part, that is, in his humanity; for in truth God's Son has been crucified for us, the person who is God. For the person was crucified according to the humanity. . . . . Zwingli applies the passages concerning suffering, alone to the human nature, and of course diverts them from the divinity. For if the works be parted and disunited, the person must also be divided, since all the works or sufferings, are ascribed not to the natures, but to the person. For it is the person that does and suffers everything, one thing according to one nature, and another according to the other nature. Therefore we consider our Lord Christ as God and man in one person, so that we neither confound the natures nor divide the person".

In essential harmony with Zwingli, the Reformed Church sundered the two natures the more, in order to maintain the infinity of the divine and the creaturely character of the human. They emphasize the thought ***finita non recipiunt infinita,*** the finite does not receive the infinite, hence "the Logos so unites human nature to himself, that he entire dwells in it and entire as immense and infinite is external (***extra***) to it". This our dogmaticians call the Calvinistic "Extra illud".

V. THE DOCTRINE OF THE DOGMATICIANS CONCERNING THE GOD-MAN.

173. The Christology of the Lutheran Church sought to carry through its just fundamental view of the complete fellowship of the two natures in the one divine-human person by means of the doctrine of the ***Communicatio Idiomatum*** (communication of properties). The Dogmaticians carried out the main line of thinking drawn by the ***Formula of Concord.*** The great work of Chemnitz, ***De duabus naturis in Christo,*** and on their personal union (1570), was a masterpiece of its kind and largely influenced and in fact lies at the basis of the statement of doctrine in the ***Formula of Concord.*** The great controlling interest was the union of the two natures,—"that neither is the ***logos*** without the flesh, nor the flesh without the ***logos;*** the human nature in Christ is capacious of the divine",—because the divine makes it capacious by taking it into personal union with itself. The real question is not so much whether the human is capacious of the divine, as whether the divine is capacious of a personal union with the human. The doctrine itself was treated in a series of distinct points.

174. The following delineation is in the main, the one given by Hollaz, who is a master of precision, clearness and fulness.

1. The Unitio or Incarnation.

The ***Unitio*** or actual coalition is the conjunction of the divine and human nature into the one person of the God-man. This is called the incarnation. The act itself by which this is accomplished is called ***unitio personalis.***

175. The incarnation is the divine action by and in which the Son of God assumed human nature in the womb of the Virgin Mary, into the unity of His own person.

176. The basis of this mystery is found in John 1: 14 ("the Word became flesh, and dwelt among us"), Gal. 4: 4 ("when the fulness of time came, God sent forth his Son, born of a woman"), Rom. 9: 5 ("of whom (Israel) is Christ as concerning the flesh, who is over all, God blessed for ever"), 1 Tim. 3: 16 ("without controversy great is the mystery of godliness, He who was manifested in the flesh").

The ***incarnation*** formally consists in the assumption of the flesh into unity of the divine person and into communion of the divine nature.

177. In consequence of this, the person of the divine ***logos*** becomes the hypostasis or person of the human nature of Christ, which in itself is impersonal. The Son of God truly and really conferred on the assumed nature, devoid of proper personality, His own divine hypostasis, for communion and participation.

2. Unio Personalis or the Personal Union.

178. The ***personal union*** is the state of union established by the ***unitio*** or incarnation, and is the conjunction of the two natures, the divine and the human, subsisting in the one hypostasis of the Son of God, producing and involving a mutual and indissoluble communion of both natures.

179. In consequence of this Christ is a ***synthetic*** or complex person, consisting both of a divine and human nature, so that to the integrity or entireness of the person

of Christ incarnate, pertains not only the divine nature, but also His assumed human nature (***Gerhard,*** III, 427).

180. Hence the two natures are to be conceived of as completely unseparated from each other. It is not a union of part to part, but the whole ***logos*** is united to the whole flesh, and the whole flesh to the whole ***logos.*** The logos is so present to the flesh, and the flesh is so present to the logos, that the logos is neither without the flesh, nor the flesh without the logos; but wherever the logos is, there it has most intimately present with it the flesh, which it assumed into unity of person, and wherever the flesh is, there it has most intimately present with it the logos into whose hypostasis or person it has been assumed. As the logos is not without its deity, of which it is the hypostasis, so also it is not without its own flesh, which is indeed finite in essence, yet personally subsisting in the logos (***Gerhard,*** III. 428).

181. In designating more fully the doctrine, and protecting it from error, it is to be added:

1) This union is not simply verbal or figurative, but Christ is truly and properly God-man;

2) It is not notional or a thing of reason, that is, a mere union, consummated in a notional sense, as between ***genus*** and ***differentia*** in species;

3) It is not habitual or respective, such as takes place in the relations of those, who apart from this relation are separate, as for example, in the relations of friends or of a family; but it is a ***real*** union;

4) This reality is not accidental, for example, as accidents or qualities are bound to substances, as whiteness and sweetness in milk;

5) Nor is this union essential, involving the essences, as the Eutychian heresy taught;

6) But it is a personal or perichoristic, or interpenetrating union.

3. The Communion of Natures.

182. The result, most direct, of the hypostatic union, is the ***communion of natures,*** that is, the mutual participation of the divine and human nature of Christ, through which the divine nature of the logos, being made participant of human nature, permeates it, perfects it, dwells in it, and appropriates it to itself; and the human, being made participant of the divine nature, is permeated, perfected and inhabited by it.

183. This ***perichoresis*** or permeation or interpenetration is consequently

1) ***intimate*** and ***most perfect;*** not as when an angel invests himself with a body, but like the fellowship of soul and body;

2) it is ***mutual,*** so however that the divine nature as a most pure act permeates and perfects the human nature assumed, and the flesh assumed is permeated and perfected;

3) it is ***inseparable.*** During the three days in which our Lord was dead, the natural union of His soul and body was dissolved, but the divine nature of the ***logos*** was not separated from the humanity assumed, but was most intimately present with it;

4) it involves ***no confusion, no mingling, no transmutation,*** even as the persons of the Trinity, or as body and soul, are in one another, without mingling or change;

184. 5) and finally, the natures of Christ are ***mutually present*** with each other, just as the persons of the Trinity are, or as body and soul are, in no respect external to each other, neither is one beyond the other any-

where, neither is one without the other anywhere. The proof passages are John 1: 14; Heb. 2: 14; Col. 2: 9.

185. As an approximating analogy has been suggested the communion which is given to believers with Christ by the mystical union, but the analogy is more likely to mislead than to illustrate.

4. The Personal Propositions.

186. Out of this communion of the two natures of Christ arose the ***personal propositions*** in which the concrete of one nature is predicated of the concrete of the other nature, in a manner wholly peculiar, nowhere else employed, so that the union of the two natures and the communion of them in unity of person is expressed.

187. (The term ***concrete*** was used when a personal designation was sought for Christ, as one who is of two natures.

188. ***God, Son of God,*** are ***concretes of the divine nature; man, Son of man, Son of Mary, Jesus,*** are ***concretes of the human nature; Christ, Messiah, Immanuel,*** are ***concretes of the person***). Thus we may say, the man Jesus is God, God is man; for the Son of God personally is the same, who is Son of man, and the Son of man personally is the same who is Son of God.

189. We cannot, however, affirm the abstracts of nature of each other; therefore it cannot be said that divinity is humanity, or humanity is divinity. We can say man is mortal, man is immortal, but we cannot say that mortality is immortality. Or we cannot say philosophy is theology, but we can call a theologian a philosopher, when he unites in his own person philosophy and theology.

190. It is through the personal propositions, there-

fore, that the unity of person and the union of the two natures is expressed.

191. The more particular determinations of the doctrine, to guard against a misunderstanding, are these:

1) The personal propositions are ***not merely verbal,*** as Nestorius contended;

2) ***nor figurative, nor tropical,*** for in that case the Son of Mary would not be God;

3) ***nor identical,*** for union is not identity;

4) but they are ***real;*** they have an actual existence, corresponding with them a real foundation in the personal union and the communication of natures;

5) ***unusual and singular.*** They are such as can be used in no other case; they are without example elsewhere; they are alone in their kind. As the union itself is unique, and without parallel, the propositions which express it stand in their sublime isolation.

5. The Communicatio Idiomatum.

192. Out of the union of the natures in the person arises the ***communicatio idiomatum,*** that is, a true and real participation resultant from the personal union,—a participation of things proper to the divine and human natures in Christ as God-man,—considered in either nature or in both. See especially Col. 2: 9, "for in him (Christ) dwelleth all the fulness of the Godhead bodily".

193. The term itself is derived from the scholastics; but in the ancient Church the doctrine itself was an accepted truth, maintained against Nestorius and Eutyches; but in the doctrinal development of the Lutheran Christology in opposition to the Reformed, it obtained a clearness, fulness and significance which it never before had.

194. The interest of faith demanded that the union

of the natures should be contemplated in its fullest reality; that the doctrine should be carried out to its extremest logical consequences, for all our consolations rest upon this, that the life and sufferings of our Lord are, in every respect, at every point, as really divine as they are human.

The Reformed Christology denies a reciprocal fellowship. The Reformed say, "the predication of human things concerning God, and of divine things concerning the man, is as to the natures only verbal" (***Admon. Neostad.*** p. 70). This view does away with the fellowship of the natures itself.

195. The Lutheran Christology teaches concerning the ***communicatio idiomatum*** that this participation is not ***verbal*** and ***titular,*** nor ***intellectual,*** but ***real,*** between two substances really distinct but not separate. Christ the man is truly omnipotent, not simply so in title. This ***communicatio*** or participation is, however, of such a nature, that the distinction of the natures remains. It is not ***transfusion,*** for the divine nature gives up nothing to the human so as no longer to possess it itself. It is a binding together of two natures, a perfect and intimate uniting of two substances, a union and participation not accidental or commixtive, nor essential or natural as that within the Trinity, but ***personal*** and ***supernatural.***

196. The ***communicatio idiomatum*** is divided into three classes or genera, the ***genus idiomaticum,*** the ***genus majestaticum,*** and the ***genus apotelesmaticum.***

6. The Genus Idiomaticum.

197. If the two natures are really united in one person, then every ***idioma*** or property or peculiarity that or-

iginally belongs to one of the two natures must be predicated of ***the entire person.***

198. All the ***idiomata*** or peculiarities which belong to the one or the other nature are equally ***idiomata*** of the person. Thus ***creation*** is an idioma of the divine nature, ***to be born*** or ***to suffer*** or ***to be crucified*** is an idioma of the human nature, and so we are just as well able to say, "Christ, the God-man, was born, suffered, was crucified", as it is said of Him, "by Him were all things created".

199. The ***idiomatic Genus*** is when such things as are peculiar to the divine or to the human nature are truly and really ascribed to the ***entire person*** of Christ, designated by either nature or by both natures. (If the ***concrete*** or personal designation for Christ is derived from the divine nature, such as ***God, Son of God, Lord of glory, etc.,*** it is called ***the concrete of the divine nature;*** if from the human nature, such as ***man, Son of man, Son of Mary,*** it is called ***the concrete of the human nature;*** if this personal designation is derived from the whole person as consisting of both natures, such as ***Christ, Messiah, Immanuel,*** it is called ***the concrete of the person.***)

200. This ***genus*** again falls into three subdivisions.

201. I. The first species is ***appropriation*** (***idiopoiesis***), when ***the human attributes*** are ascribed to the concrete of the divine nature. As in Acts 3: 15, "ye killed the Prince of life"; Acts 20: 28, "which He (whether you read in the Greek text, ***God,*** or ***the Lord***) purchased with his own blood"; 1 Cor. 2: 8, "for had they known it, they would not have crucified the Lord of glory"; Gal. 2; 20, "the Son of God gave himself up for me".

202. II. The second species is ***communication of the divine attributes,*** when on account of the personal union the divine attributes are ascribed to, or enunciated of, the

incarnate Word, designated from the human nature. As in John 6: 62, "what then if ye should behold the Son of man ascending where he was before?"; John 8: 58, "Before Abraham was (***Greek, was born***), I am"; 1 Cor. 15: 47, "the second man is of heaven".

203. III. The third species is ***reciprocation*** (***antidosis***), in which both the divine and human attributes are predicated of the concrete of the person or of Christ, designated from both natures. As in Heb. 13: 8, "Jesus Christ is the same yesterday and today, yea and for ever"; Rom. 9: 5, "of whom (Israel) is Christ as concerning the flesh, who is over all, God blessed for ever"; 2 Cor. 13: 4, "for Christ was crucified through weakness, yet he liveth through the power of God"; 1 Pet. 3: 18, "being put to death in the flesh, but quickened by the spirit". In this species, says Hutter, strictly taken, a proper communication of properties is not involved, because the affirmations are made of the whole person, nevertheless it is always the person consisting of the two natures of which the affirmations are made.

7. The Genus Majestaticum.

204. The second genus of ***communicatio idiomatum*** is that the Son of God has communicated His divine majesty and glory to the flesh assumed. It is called the ***genus majestaticum,*** sometimes the genus ***auchematicum*** (from the Greek ***auchema*** meaning ***glory***). The Son of God has personally communicated, not merely given, to the flesh assumed, His own divine attributes distinguished and stamped with His own hypostatic character.

205. God the Father and God the Holy Spirit have also given, not communicated, the same glory. (God the Father has given to the Son of man, power, glory and the

kingdom, Dan. 7: 13, 14; "he gave him authority to execute judgment, because he is the Son of man", John 5: 27; "all things have been delivered unto me of my Father", Matt. 11: 27; Jehovah hath anointed the Messiah and the Spirit of our Lord is upon him, Isa. 61: 1, and God giveth not the Spirit by measure, John 3: 34.)

The subject to whom the divine majesty is communicated, imparted or given, is Christ according to his human nature, or what is the same thing, the human nature assumed into the hypostasis or personality of the ***logos.*** Through the personal union and on account of it, ***gifts truly divine,*** increate, infinite and immense are given to Christ according to the human nature.

206. For proof we need only refer to Col. 2: 9, "in him dwelleth all the fulness of the Godhead bodily" (Bengel, on this verse, truly remarks, "the fullest Godhead dwells in Christ; not merely the attributes of God, but the very Divine nature. The Godhead itself, the very substance, so to speak, of the Godhead, immediately and thoroughly dwells in Christ"): John 3: 34, "for he whom God hath sent speaketh the words of God; for he giveth not the Spirit by measure";

207. John 17: 5, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (Christ sees himself as having accomplished all the mediatorial work of his office and calling (John 17: 4), and He speaks as one who knows Himself as the same, before He became incarnate, and now as incarnate, and here He prays that the Father would give Him as the ***incarnate*** Son of God, the royal seal with Him (Ps. 110: 1), and the glory which in His state of humiliation He did not often use. He prays that in His ***incarnate condition*** as the God-Man, He now may enter

upon the full use of His glory and majesty, which He did attain after His ascension and sitting at the right hand of God. Bengel rightly says, "He does not say here, ***I received.*** He always ***had*** this glory; He never ***began*** to have it".);

208. Phil. 2: 6, "who (Christ Jesus), being in the form of God, counted it not a prize to be on an equality with God". (Bengel: "In the form of God, the Son of God subsisted from eternity; and when He came in the flesh, He did not cease ***to be*** in the form of God, but, as far as his human nature is concerned, He began to ***subsist*** in it. When He was in that form, by His pre-eminence as Lord it was possible for Him, even as regards His human nature, as soon as He took it on Himself to be ***equal with God,*** so that He might be welcomed and treated by all His creatures as their Lord. But He did otherwise").

209. All the divine attributes are communicated to the flesh of Christ as to ***indwelling*** and possession; as to ***employment*** and direct predication of Him, the energetic or ***operative*** divine attributes are conferred on Him; for the non-energetic or ***quiescent*** attributes of God, as eternity, infinity, etc., are in their own nature things which cannot be employed by the humanity of Christ nor predicated of it; but the energetic attributes such as omnipotence, omniscience, and omnipresence, can be.

210. The mode of communication whereby the flesh of Christ is made the participant of the ***operative*** divine attributes is not effective by gemination or duplication, nor transient or passing over, nor transfusive, nor equalizing, nor eversive or destructive of the human nature, but it is ***entelechial*** and ***perichoristic.***

211. When we say it is ***entelechial,*** we mean, that the divine nature interpenetrates the human, after the

manner of ***perfecting*** act, and consequently in a manner corresponding with this, imparts to the other the attributes, which are indwelling to itself. There is not a subjective inhesion so that these do not become actual attributes of the human nature in itself, but there is a common possession and employment of them, and a common designation derived from them.

212. The communication of majesty occurred in that very moment in which the personal union occurred.

213. We must here distinguish between the communication, with reference to ***possession,*** and the communication with reference to ***use.*** For possession, the divine properties were communicated to the human nature at one and the same time with the very moment or the very act of the union. The full use of the imparted majesty were withheld during the state of humiliation, yet rays of omnipotence, omniscience, etc., frequently appeared, as often as seemed good to divine wisdom. But the full exercise of this majesty and glory began not until His exaltation to the right hand of God (***Quenstedt***).

The Lutheran Church stands almost alone in the full statement of the doctrine of the ***communicatio idiomatum.*** The Reformed, the Romanists, the Socinians and the Arminians, deny in greater or lesser degree, the communication of the divine majesty to the human nature of Christ. The objections most commonly urged against the doctrine, are the following:

214. 1) It is urged that the human nature is finite and consequently cannot receive divine attributes. To this is answered: That while it is true, that the finite cannot receive the infinite ***actively,*** it can receive it ***passively.*** Even to the creatures God is so present as to dwell in them, and especially is this the case with believers.

In Christ the human nature was personally united with the ***Logos.*** Hence Paul says, "for in Christ dwelleth all the fulness of the Godhead bodily", Col. 2: 9. The vital question really is, can the Divinity be capacious of the humanity, the infinite of the finite? For it is not the humanity that assumes the divinity, nor do they co-ordinately assume each other, but the divine assumes the human. "Christ", as the Athanasian Creed says, "is one, not by conversion of divinity into flesh, but by assumption of humanity into God".

215. 2) It is objected, that by this communication the human nature of Christ is exalted to divinity. To this it is answered: That this is no more the necessary result than that the body becomes soul, because the attributes of the soul impart themselves to the body, with an ***entelechial*** or intimate or perfecting and ***perichoristic*** or penetrating communion.

216. 3) It is objected that if this doctrine were true, the human nature would have to impart its attributes to the divine, because of the reciprocal character of the union; but to this it is answered, that the reciprocity is not of the same kind on the two sides; for it is active only on the divine side, on the human side it is passive in the union. The human is consequently receptive while the divine is impartative. It is not as we have seen that the two natures take each other, so as to form one person, but that the divine takes to itself the human, so that the two natures constitute one person; and the inherent independent personality is in the divine, and the personality of the human is derived only by participation in that divine personality, and is consequently secondary and derivative,—so that if we were to conceive of the two natures as separated, the divine nature would be as personal

as before the separation, while in regard to the human nature, it would no longer be endowed with personality; but the very supposition is self-destructive. The union is inseparable, and must be so, in its own nature to make possible personal identity and unity.

217. 4) It is objected that properties do not pass away from their subject. To this it is answered,—that no passing away is involved here, but a communion, fellowship, and conjoint using. Nothing passes away from the divine; everything remains in it, but is used in the personal fellowship with it, by the human. We have the analogous case of the soul and body, each of which has fellowship in and with the other, and uses the attributes of the other in the person, but neither of which parts with its own. In the illustration of fire and iron, the two are inseparably conjoined, so that the one resultant both cuts and burns, yet the iron gives up no essential attribute of iron, fire no essential attribute of fire.

218. 5) It is objected that the attributes of the divine nature cannot be separated from it even in use, since these attributes are identical with the divine nature. But it is not necessary to separate the attributes from the divine nature, inasmuch as a human nature taken into personal union with it, will be equally participant, or indeed more obviously so, because of this very identity between attribute and nature.

In consequence of this communication of properties in the ***Majestatic Genus*** there pertains to the human nature of Christ the following attributes.

219. 1) ***Omnipotence,*** the infinite, increate, boundless and therefore truly divine power. Thus in the vision of Daniel (7: 13, 14) there is given to the Son of man, dominion, and glory, a universal kingdom, and an ever-

lasting dominion, implying the power necessary to administer that kingdom with infinite power.

220. Our Lord (Matt. 28: 18) in defining the power given to Him for its full exercise, and which must consequently pertain to the human nature, to which alone anything can be given, speaks of it as supreme and universal. "All authority (power) hath been given unto me in heaven and on earth". All power is omnipotence in its character; omnipotence in heaven and on earth is as wide as the universe in its range.

221. In John 17: 2, He declares that the Father has given him, consequently to the human nature, to which alone anything can be given, power over all flesh, that is, every human being. The Father has given Him authority to execute judgment, because He is the Son of man (John 5: 27).

222. In Matt. 9: 6, our Lord claims power on earth to forgive sins, and in Matt. 11: 27 declares that "all things have been delivered unto me of my Father".

223. In Phil. 3: 21, it is declared that the power our Saviour, the Lord Jesus Christ, is to exercise in transforming our vile bodies, is in accordance with the working and energy, whereby He is able to subject all things unto Himself. According to the Reformed doctrine our Lord Jesus is omnipotent only according to His Divine nature. The human nature though taken into one person with the divine is simply powerful, but not omnipotent. There are in it two natures at opposite poles of power, and yet forming one person.

2) The second is ***omniscience,*** the infinite and truly divine knowledge of all things. This our Lord was regarded as personally possessing potentially from the first moment of incarnation. He did not employ it, however,

at all times and everywhere in His state of humiliation, but fully when and where He willed.

224. The passage in Col. 2: 3 was often quoted as a proof text, "in whom (the mystery of God, even Christ) are all the treasures of wisdom and knowledge hidden". But the passage more probably refers to the fact, that in Him are treasured the richest wisdom and results of the wisdom and knowledge of God the Father. He is considered rather as the revelation in His person, office and work of the Father's treasures of wisdom and knowledge, than as the personal possessor of omniscience.

225. In John 16: 30 His disciples say, "Now know we that thou knowest all things", and in John 2: 24, 25 it is said, "He knew all men", "He knew what was in man".

226. In John 5: 27 He says the Father hath given Him authority to execute judgment. Now to execute a general judgment would require omniscience.

227. The passage Luke 2: 52 "Jesus advanced in wisdom and stature and in favor" refers only to His natural human knowledge.

228. Mark 13: 32 is referred to by our old divines to a non-knowing only regarding to the act of the human nature, and hence according to a finite and habitual knowledge. Though He knew the day of judgment according to the act of person, and therefore according to His omniscience, He was unwilling to exercise in a state of humiliation the knowledge personally communicated during the time in which He compares Himself with angels and with men.

The Reformed, also here, ascribe to His human nature only a high and supernatural knowledge, not one that is divine and omniscient.

3) To the human nature of Christ belongs the ***operating power of imparting life.*** A divine and infinite virtue and power of vivifying has been communicated to Christ according to the flesh, which is able to confer and actually does confer life, natural, spiritual, and eternal, in the kingdom of power, grace and glory.

229. This is specially grounded on John 6: 5, 25—35,—the discourses of our Lord in regard to the life-giving power of His flesh. The miracle detailed in the beginning of the chapter shows our Lord in the sustenation of the natural life of thousands by a miracle of creation and multiplication, and with allusion to the miracle, He speaks of Himself as the true bread from heaven, the bread of God which gives life to the world. "I am the bread of life; he that cometh to me shall not hunger". Our Lord in this chapter speaks of His human nature, His flesh, as the organ of eternal life and spiritual life.

230. Our old divines, among other passages, quote also 1 Cor. 15: 45, "the last Adam became a life-giving spirit", and this refers as the context shows especially to the ***resurrection*** life (1 Cor. 15: 21, 22).

The Reformed deny that this ***essential power*** of the ***Logos*** was actually participated in by the human nature of Christ.

231. 4) ***Omnipresence.*** The Son of God has truly and really communicated to the human nature, assumed into His own divine hypostasis or person, through the personal union, the majesty of omnipresence, so that His human nature together with His divine nature of the Logos, is most intimately present from the first moment of conception—with all creatures, and that human nature in its state of glory, borne to the right hand of God the Father, operates everywhere in a most intimate presence,

and most mightily governs all things in heaven and on earth. This presence, in the very nature of the case, is not physical, extensive, or local, but divine, spiritual, illocal and incomprehensible.

As is the essential presence of the divine, so is the conditional presence which the human has by and through the divine. As the divine has ***per se*** an omnipresence, not one of extension or of locality, but spiritual, real and incomprehensible, so the human has not ***per se,*** but through the divine, and because it constitutes one person with it, an omnipresence not of extension or locality, but spiritual, real and incomprehensible.

According to the ***actus naturae,*** that is, in the sphere of its essential nature and apart from the exercise of its perogative as a part of the divine person, the body of Christ while He was on earth, was always in a distinct locality, ***circumscriptively*** or occupatively, that is, so as to be limited by space and to occupy space.

233. According to the same ***actus naturae*** or sphere of its essential nature, the body of Christ now in its exaltation, is in heaven, not indeed circumscriptively but ***definitively,*** that is, not after the manner of a natural body which is circumscriptive, but after the manner of a spiritual and glorified body which is ***definitive.*** It is, so to speak, in space, without being a thing of space, even as our spirits are somewhere in space, but are illocal in it. But from this ***actus naturae*** is to be distinguished the ***actus personalis,*** the personal act by which Christ's human nature is in the Logos, from which mode of presence all local limitations are to be completely sundered. By this ***intimate presence,*** as it is styled, in virtue of which the Logos and the flesh are in unity, the ***praesentia extima,***

that presence which it holds to the creatures, is conditioned and mediated.

Hence our Lord speaking of Himself as the Son of man in the condition of humiliation affirms of Himself that He is in heaven as well as upon earth. "And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven", John 3: 13.

234. The words "which is in heaven" are wanting in the Codex Sinaiticus, Codex Vaticanus and in the Codex Regius (of the 8th century), but the omission is probably due either to carelessness or misunderstanding and a defective construction of the doctrine of the person of Christ, which made the expression seem so difficult as to tempt to its removal. It is one of those extraordinary expressions for whose existence it would be difficult to account, except on the supposition that the sacred writer himself placed it there. The clause is contained in all the other uncials that are not defective, and in all the cursives save one. The form of the present participle ***on*** seems to be that of habitude, "which is, and continues of necessity to be".

The ***omnipresence*** also follows from Christ's sitting and ruling at the right hand of God. He must reign till He hath put all enemies under His feet. The feet of Christ must be wherever His enemies are, that is, Christ must be present to control this enmity wherever it rises.

235. This omnipotent power, implying the omnipotence of Him in whom the omnipresence inheres, is absolute, and in order that the language may not be limited, the Apostle 1 Cor. 15: 25, 27 especially declares that God alone is excepted, that the "all things" embraces literally the whole created universe, ***everything*** except God.

236. It is declared in Eph. 1: 22 that God "hath put all things in subjection under his feet, and gave him to be head over all things"; and in Eph. 4: 10 "He ascended far above all the heavens", not that He might be absent from the whole, but "that He might fill all things", fill the whole. When it is said that Christ is in heaven, it is the uncreated heaven of the most intimate approach to God the Father. With reference to all the created heavens it is said in Eph. 4: 10 that Christ has ascended ***far above*** them all. This was a subject of prophetic declaration when in Ps. 8: 6 it is said, Thou madest him to have dominion over the works of thy hands; Thou hast put all things under his feet. The Holy Spirit applies this in its absolute and supreme sense to Christ. It is only in a lower, more general and vague sense that it is applied to man as man. Our blessed Lord Himself claimed ***omnipotence*** and ***omnipresence*** as elements of His human nature.

237. Matt. 28: 18, 20, "All authority hath been given unto me in heaven and on earth", and He adds, "Lo, I am with you alway, even unto the end of the world",—a promise which would have been without meaning and without object if it did not pertain also to His human nature. This topic will recur in another connection, when we discuss the Regal office of Christ.

238. The objection has been made on the part of the Reformed, Roman, Socinian and Arminian writers, that this view takes away the reality of the human nature of Christ. But the objection is groundless and ignores the distinction between what pertains to the human nature ***per se*** and after the natural manner, and that which pertains to it on the ground of the personal union, participatively and by the grace of that personal union. Our

church denies that omnipresence can belong ***per se*** to any nature but the divine; the human nature neither can have it ***per se,*** nor have it so bestowed as to exercise it apart from the divine. In the unity of the person it exercises through the divine what the divine exercises ***per se,*** or as wemight express it, that which the divine exercises ***per se*** directly, it is pleased to exercise organically, through the human indirectly. The question is not, What are the properties of the human nature? but, What are the powers of the divine nature? Not, How much can the human nature do? but, How much can the divine nature grant?

239. Passages which seem to limit the presence of our Lord refer only to His earthly visible manifestation. Pressed beyond this they would exclude the presence of His divine nature as well as the human. Matt. 26: 11, "ye have the poor always with you; but me ye have not always". Our Lord does not say in this, my ***body*** ye have not always, but ***me***. It is a term that covers the whole person. And if it means that we have Christ in no sense, it would deprive us of His divinity as well as of His humanity, and would exclude the gracious presence as well as the personal. The meaning evidently is,—ye have not me with you always in such a manner as ye have the poor always with you, in such a way as to do for them acts of personal kindness. Our Lord is not with us now in such a manner as that the alabaster box of ointment can be poured upon His head, as He mingles in the social life of men. The words of our Lord are as perfect and relevant an answer, on the Lutheran view of His person and presence, as on the lowest Nestorian construction of both.

240. In John 16: 28 He says, "I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father"; referring in both cases to

the mode of presence, or the mode of manifest presence, not to the essence of it. When He came forth from the Father, He was still with the Father, when He leaves the world He is still with the world. Nor do the words refer in either case simply to His human nature, but involve His whole person.

241. In Acts 3: 21 it is said, "Whom the heaven must receive until the times of restoration of all things". If this is accepted as the true translation the force is that Christ is received into heaven simply according to the ***actus naturae,*** while according to the ***actus personalis,*** He has passed through all heavens, is above all heavens and fills all things (Eph. 4: 10). The passage, however, admits of a double rendering: ***Whom the heaven must receive,*** and ***who must possess*** (or receive) ***the heaven.*** The accepted view makes ***ouranon*** (heaven) the subject, but others find the subject in ***hon,*** and the meaning then would be, that Christ is to receive heaven, that is, will sit as Lord of heaven, until at the restoration of all things, He again appears on earth. The grammatical tenableness of this view is beyond all doubt. It is conceded by those who do not adopt it (as Beza and Alford), and has been adopted by great exegetes not of the Lutheran Church, not only Roman Catholic but Reformed. Bengel says: ***"To be received, confined, enclosed in heaven*** is a violent interpretation, inferring heaven to be greater than Christ; it is inimical to Christ's exaltation above all heavens, Eph. 4: 10. It might, however, in a certain sense, be said, that ***the heaven receives Christ, admits, acknowledges him*** as a throne its lawful prince, although Christ had emptied himself previously, and had not been acknowledged by the world. But the interpretation ***Christ receives heaven*** is far sublimer, and more in har-

mony with the language of Scripture". "Who must occupy (or receive) heaven" is the translation of Luther and many of the older Lutherans, of Bengel, Heinrichs, Olshausen, Lange, Luthardt, Krauth, Weiss, and others. The generally accepted translation cannot be changed, and if rightly understood, does no harm, but the question still arises, which translation suits best the connection, the object of Peter and the other representations of the Old Testament.

242. In Acts 1: 11 it is said, "this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven". The return of our Lord is not a local transition from place to place, but is visible, appearing in some certain place.

243. The laying aside of the ***use*** of His attributes in the state of humiliation, pertains only to the dominion of Christ, not to the presence itself; in act, not alone in potency, that is, actually and not potentially alone, ***He was present wherever the Logos was.*** The personal conjunction of the two natures involves necessarily their co-presence; personal union itself being the most intimate and indissoluble form of co-presence.

244. 5) ***Religious adoration.***

Finally it follows that religious adoration is due to Christ according to the human nature. To the human nature of Christ, subsisting in the person of the Son of God, is communicated through the hypostatic or personal union, the right of religious adoration, so that the flesh of Christ, the Mediator, is to be worshiped and adored in the common act of adoration, with the divine nature of the Logos.

245. Over against this on the Reformed side, it is taught, "Christ is not to be adored with religious worship

according to his humanity. God alone is to be adored with this. The adoration belongs to the person, not to the humanity".

246. Instances of the adoration of Christ according to the human nature, or evidences that it should be offered are found in various passages.

John 5: 22, 23, "For neither doth the Father judge any man, but he hath given all judgment unto the Son, that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him".

Phil. 2: 9, "Wherefore (because Christ Jesus, being in the form of God . . . . humbled himself, becoming obedient even unto death) also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow . . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father",—in which passage, in its connection, the adoration to be given rests upon His precious humiliation.

In Rev. 5: 8, 11—13, where the description of the adoration of the heavenly world to the Lamb is given, the song is, "Worthy is the Lamb that hath been slain"; and "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever". Nothing could more strikingly demonstrate, than these words do, that Christ is worshiped in Heaven as He should be upon earth according to His human nature.

247. In Heb. 1: 6, "Let all the angels of God worship him", He is spoken of as the object of special adoration at His Incarnation. There are instances of the worship of Christ in the days of his flesh by believers. The

wise men from the East fell down and worshiped him, Matt. 2: 11; the leper worshiped him, Matt. 8: 2. The evidences of worship in these cases do not turn simply upon the verb used, which may be applied to reverence, but upon all the circumstances under which the worship was offered. After our Lord's ascension we have direct evidence of worship offered to Him according to His human nature, as by Stephen, Acts 7: 55—60.

248. In Acts 9: 14, Christians are defined as those who call upon the name of Jesus. In 1 Cor. 1: 2, we read of the Church as embracing "all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours".

8. The Genus Apotelesmaticum.

249. The third kind of the ***communicatio idiomatum*** is the ***apotelesmatic genus.*** This exists where in actions of the office, either nature of Christ acts, or does what is its own, with the communion or fellowship of the other, in the action. This doctrine was set forth in the Council of Chalcedon. The name of it is derived from ***John of Damascus.*** He uses the expression ***communion apotelesmaton,*** meaning the communion or fellowship of the works of the office, inasmuch as either nature of Christ in the actions of the office does not operate dividedly but conjointly and unitedly to produce one ***apotelesma,*** that is, perfect result, which is referred to either nature.

250. ***Apotelesma*** means the accomplishment, completion, or perfection of a work. Here it is taken in its wider sense, and has reference to every act in our Lord's three-fold office of prophet, priest and king.

251. The principle ***which*** operates is the whole person, the God-man; the principle ***by which*** the official

action is performed, is either nature of Christ, divine or human.

In the mediatorial office the energies of the divine and human natures in Christ are distinct, but not separate powers of activity and operation. Hence either nature in the performance of the threefold office does *its own,* and what is proper to it.

252. The mode of communication and the mutual conflux consist in this, that the divine nature of the Logos, not only performs divine works, but also truly and really appropriates to itself the actions of the flesh which it has assumed; but the human nature not only according to its natural powers, but also according to that divine power which it has commuted to it by the personal union, acts in the office of the mediator.

253. The subject of which this kind of *communicatio idiomatum* is affirmed is partly the concrete of the person (1 Cor. 15: 3, "Christ died for our sins"), partly the concrete of the divine nature (1 John 3: 8, "to this end was the Son of God manifested, that he might destroy the works of the devil"), and partly the concrete of the human nature (Luke 9: 56, "for the Son of man is not come to destroy men's lives, but to save them"), (after the *Received* text, but the weight of critical authority seems to be against these words). (John 12: 47, "I (Jesus) came not to judge the world, but to save the world").

9. The Criticism of Luthardt.

254. Luthardt freely criticizes this presentation of our Dogmaticians and characterizes this construction of the person of the God-man as cumbersome (*schwerfaellig*). He says it makes earnest work of the idea of *personal union,* yet, in the interest of the doctrine of the

Lord's Supper, takes its position in the state of Christ's exaltation, which state it regards as established in the personal union itself. It consequently regards the incarnation rather as the exaltation of the human in the fellowship of the divine, then as the humiliation of the divine in the fellowship of the human, urging the Godhead is incapable of mutation. Thus he maintains there is imparted to the fellowship something of onesidedness and to the image of Christ something unhistorical.

255. But with all deference to this great and justly admired divine we can accept neither his epithet nor his proof. The doctrine itself is so deep and far-reaching that its details must in the nature of the case involve great elaboration. The incarnation is in the common faith of the Church as expressed in the Athanasian Creed: "Not by the conversion of Deity into flesh, but by the assumption of humanity into God". The Lord's Supper does present Christ in his divine power, exceptionally exercised in the first supper, normally exercised in all the others. There can be no humiliation of the divine, except through the human element of the co-personality. The onesidedness is inevitable where any other factor is conjoined with so mighty an element as the divine, and the ordinary conditions of history, which involve the human only, cannot be accepted as a determining fact, in the history of a person so unique as Jesus Christ, who ***was in history*** indeed, yet as its ***author*** and ***controller,*** not as its result.

VI. THE HUMILIATION OF CHRIST.

256. The consciousness, that with the incarnation of the Logos a certain self-divestment was associated, was from the beginning the prevalent view of the Church. But on account of the unchangeableness of the divine nature, no one ventured,—even in the Lutheran Church, whose views were so deep and far-reaching,—to extend this self-divestment to the divine nature, but limited it to the use of the imparted divine attributes on the side of the human nature.

257. "But", says Luthardt, "inasmuch as the Son of God assumed an earthly-human nature,—though His divine nature and the unchangeable glory of it, were indeed preserved,—He, nevertheless, in the condition of His humiliation gave up, as to His relation to the world, His divine mode of existence and the exhibition of power, correspondent with it, in order to return to it after His exaltation, but now as the incarnate Son of God, the God-Man".

I. THE SCRIPTURE DOCTRINE.

258. The Scripture teaches the self-divestment and humiliation of Christ in all passages which express or imply, that He left heaven in order to come to earth; in which also the glory which He had with the Father before the world was, is compared with the humiliation of His condition on earth, and is spoken of as a glory to which He was to return.

John 6: 33, "For the bread of God is he which cometh down out of heaven, and giveth life unto the world";

6: 38, "For I am come down from heaven, not to do mine own will, but the will of him that sent me";

6: 51, "I am the living bread which came down out of heaven";

6: 62, "What then if ye should behold the Son of man ascending where he was before?";

16: 28, "I came out from the Father, and am come into the world";

17: 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was";

259. John 1: 18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him; (***Hofmann, Meyer, Luthardt,*** and ***Weiss*** refer the words ***which is*** to the present glorified condition of Jesus in His state of exaltation, but it is better with ***Luecke, Tholuck, De Wette, Lange, Hengstenberg, Philippi, Godet, Westcott*** and most expositors, to take the words "which is in the bosom of the Father" "as an absolute description of the nature of the Son, so that the participle will be timeless" (***Westcott***), and "refer this present participle, ***who is*** to the permanent relation of the Son to the Father through all the stages of His divine, human, and divine-human existence" (***Godet***)).

260. John 3: 13, "And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven"; (even if many ancient authorities omit ***which is in heaven, Westcott*** rightly remarks that "the thought which they convey is given in 1: 18", and they have for them the ancient versions, and these words ought to be retained. See page 100). The Lord led two lives parallel to each other, an earthly life and a heavenly life. His relation to God was neither interrupted nor modified by the incarnation. The communion of the Incarnate one with God remained, He in God,

and God in Him, but not in the same manner metaphysically as before His incarnation and after His exaltation.

261. John 1: 14, "And the word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), "full of grace and truth". He did not cease to be what He had been before; but He became what He had not been before. He dwelt ***among*** us, but not for long. The flesh is His tabernacle and temple, Heb. 9: 11; John 2: 21. The Logos in assuming flesh remained in possession not only of His consciousness, but also of His attributes as Logos. The ***divine*** glory, in which this assumed human nature participated and possessed in His state of humiliation, at times shone forth, so as to be recognized by believers, through the veil of the manhood, and thus this glory revealed itself visibly to them (1 John 1: 1; especially in His miracles, John 2: 11).

262. 1) Some of our exegetes speak of the absolute ***glory*** which the Son of God possessed in His ***pre-existent*** state (John 17: 5), 2) the glory manifested during His earthly life in the state of humiliation, as the ***God-man,*** and 3) the glory after His exaltation which is and continues to be the ***absolute*** glory, but that of the ***God-man*** (John 17: 5, 24).

263. In His state of humiliation, while leading His earthly life, in all His deeds and doctrine He is dependent upon the Father.

John 5: 19, "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner";

John 7: 16, "My teaching is not mine, but his that sent me";

John 8: 28, "I do nothing of myself, but as the Father taught me, I speak these things";

John 5: 26, "The works which the Father hath given me to accomplish . . I do".

264. Matt. 24: 36; Mark 13: 32, "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father".

The Son is here speaking in His state of humiliation. There is no real difficulty. There are two distinct elements in the unity of our Lord's being, a Divine and a human. The infinite and the finite were united in one person. When absolute prescience is denied by the Son on the part of Himself, He is of course referring to Himself as Son, ***begotten on a certain day*** (Ps. 2: 7; Acts 13: 33), ***in the virgin's womb*** (Luke 1: 35). He is, in other words, referring to Himself as He was realized in His human and finite nature, to be distinguished from that infinite essence in which He made the world (John 1: 3), sustains them (Col. 1: 17), and sees the end from the beginning (John 6: 64), and knows all things (John 21: 17). It is only when we assume our Saviour's Divinity was His only mind and will, that the difficulty arises.

With reference to His earthly state, Christ says, "the Father is greater than I" (John 14: 28).

The form of God or declarative exhibition of Himself as God, is exchanged for the form or declarative exhibition of Himself as servant, and this form again is the preparation for His exaltation even according to His human nature to the glory He had before the world was, and for the homage of the universe.

265. Phil. 2: 5—8, "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a

thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him. . . . ."

We have here the most complete and formal statement in Scripture of the ***great humility*** of our Saviour. In this important passage, nearly every word has formed the subject of controversy. In no portion of Scripture is it more necessary to follow the simple and plain grammatical meaning of the words. The oftener I read the presentation of ***Lightfoot*** (14 pages) and that of ***Meyer*** (12 pages), probably two of the most scholarly discussions on the Greek text of this passage, the more do I feel convinced that on the main points at issue their exegesis is incorrect.

266. The main question is, to what does ***who*** (***hos***), in verse 6, refer? Does it refer to Christ in His ***pre-incarnate, pre-human*** state, or to Jesus Christ, the God-man, the incarnate Logos,—what is now usually, but not very reverently, termed the "historical Christ"?

Chrysostom and his followers, Beza, Calixtus, and most modern expositors, including Luenemann, Tholuck, Wiesinger, Ernesti, Thomasius, Weiss, Kahnis, Lightfoot, Meyer, and others, answer: It refers to Christ Jesus, but in His ***pre-human*** or ***pre-incarnate*** state, in which He, the Son of God, in His ***pre-existent*** state was with God, even as the second person of the Trinity. Those holding this view maintain that the human nature is first introduced by the words ***emptied himself*** in verse 7.

On the other hand, Erasmus, Luther, Calvin, Piscator, Hunnius, Grotius, Calovius, Bengel, and others of former times, and among moderns Heinrichs, Baumgarten-

Crusius, de Wette, Schneckenburger, Philippi, Beychlag, Dorner, and Lutheran conservative theologians in general, regard the ***incarnate*** Christ, the God-man, as the subject to which ***who*** (hos) refers, even the person Christ Jesus, subsisting in two natures in the unity of one person.

The profound nature of the subject requires that we elucidate the meaning of this passage by means of simple questions and full explanatory answers.

267. 1. What is the great practical truth urged?

Answer: That believers should have the same spirit of ***humility*** as Christ Jesus displayed in His earthly life, as the God-man, existing in two natures, united in one person. Notice, the Apostle does not say that we should have the same mind that the Son of God had in His ***pre-existent*** and ***pre-incarnate*** state, when He exercised His full power and glory which He had with the Father, nor does he say, that we should put on the mind of Christ which He has in His exalted state in glory, which glory was ***given*** to His assumed human nature, after He had finished the work the Son of God came on earth to perform,—but we are to be as ***humble*** as our saviour, ***Jesus Christ,*** the God-man was, as He displayed His humility, in His earthly life, as our Redeemer, subsisting in two natures, united in one person.

268. 2. What is said of Jesus Christ, the God-man, in verse 6?

Answer: That Jesus Christ, the God-man, while here on earth performing His work as our Redeemer, and as subsisting in two natures, inseparably united in one person, did not cease "to be in the form of God", and His human nature ***subsisted*** in it, and when He willed to exercise His power and be "in the form of God" (for this pre-eminence as Lord was possible for Him, and at times,

He exercised His glorious power),—He did not usurp any dignity which was not His own by right of nature, if He thus claimed "to be on an equality with God". He might have been welcomed and treated by His creatures as their Lord, but though He was God, He saw fit not often to use His powers, but lead a life in the state of humiliation. The expressions "in the form of God", "to be on an equality with God", are virtually, though not precisely identical. Both refer to the ***divine nature*** of Christ, and the latter is the logical result of the former. So intimately were the two natures of Christ united in the one person, that whatever was affirmed of the one nature, in this case ***of the divine,*** is asserted in Scripture, as here also, of the whole person, designated by a concrete, in this case, of the person, the personal name ***Jesus Christ.***

269. 3. Who emptied himself?

Answer: Jesus Christ, the God-man, emptied himself according to his ***human nature*** of the glory and use of the power which was possessed by the human nature resulting from the intimate union, and its assumption in the personality of the divine, which divine nature had imparted its glory and majesty of its attributes to the human nature. The divine nature was unchangeable and always retained its glory, and in itself could neither be humiliated nor exalted. The human nature alone could be humiliated and exalted, but what would be affirmed of one nature, could be affirmed of the whole person, designated by a concrete of a nature or of the person, either as Son of God, Son of Man, or as Jesus Christ. So we could say, Jesus Christ ***emptied himself*** and Jesus Christ ***was exalted.***

270. 4. Of what did He empty Himself?

Answer: Not "of the form of God", for He was truly

God and truly man, in the whole of His earthly life, but He emptied Himself of that Godlike majesty and visible glory, which by right was His, and He did not insist on His own eternal prerogatives, but ***on the contrary*** humbled Himself to the condition and sufferings of mortal man. The eternal will of the Logos, at the moment of incarnation, surrendered itself up to the temporal will of the human spirit, so that from that time, while He was in the state of humiliation, He had His human spirit in submission to the law of human development, and yet without sin. The Logos appeared ***in the likeness of men*** (Phil. 2: 7) and indeed ***in the likeness of sinful flesh*** (Rom. 8: 3), but even in the position of humiliation, the energy of the ***Logos*** was still so great, that the eyes of believers perceived in this man the ***glory*** as of the Only-begotten who had come into time (John 1: 14); and from what they heard, saw, and tasted, received the impression of the Word of life that had been from eternity with the Father, and was now manifested (1 John 1: 1—3).

271. 5. In what did His humiliation consist?

Answer; Our text speaks of four things:

1) The ***general*** statement, ***he emptied himself*** of all His Godlike majesty and visible glory imparted to Christ as a man, in the personal union He renounced His power and glory which He might have appropriated to Himself.

2) The ***more precise*** and positive ***definition*** of the ***mode*** in which He emptied Himself,—***taking the form of a servant.*** He needed not to lead His earthly life as a servant, and He might have been Lord and King over all, but then He would not have been our Saviour,—for He came on earth to redeem and save us. If any man ask how Christ, the God-man, emptied Himself, the text will answer him, by ***taking the form of a servant.***

272. The incarnation itself was a great condescension of the Son of God, and in the eternal counsel of God was the only way for our salvation, but it was not properly a self-humiliation, for Christ now at the right hand of God, in the full possession and use of His majesty and glory, is still ***incarnate.*** It is no humiliation of the Son of God, when He takes back into Himself by means of reunion, that which originally proceded from Him.

3) We have also the specification of the ***mode*** of His becoming a servant,—"being made in the likeness of men", and "being found in fashion as a man". If any one still questions how He took the form of a servant, he has the Apostle's answer. He could ***assume*** the form of a servant, because He ***was in the likeness of men.*** He showed Himself ***in fashion as a man,*** in His dress, clothes, food, actions, words, in fact, He manifested Himself in His earthly life as an ordinary man, as if He were nothing besides, as if He had no preeminence over men.

273. 4) ***He humbled Himself,*** referring especially to those acts of condescension and humiliation in that human nature which the Son of God had assumed in the personal union and in order to explain more particularly in what way He humbled Himself, the Apostle adds, "by becoming obedient even unto death", yea, not only unto death, but a death "on the cross", a death of suffering, shameful and accursed.

274. 2 Cor. 8: 9, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich".

The thought is the same as that expressed in Phil. 2: 6, 7. He was rich in the ineffable glory of the divine attributes, and this glory and power imparted to the hu-

man nature in the personal union, He renounced in His state of humiliation and in the outward aspects of our Lord's life, and for our sake, He chose the lot of the poor, almost of the beggar. The riches we are to attain through His self-sacrifice are reconciliation, regeneration, illumination, justification, sanctification, peace, joy, certainty of eternal life, and hereafter its actual possession, in short, the whole sum of spiritual and heavenly blessings which Christ has obtained for believers by His humiliation even to the death of the cross.

275. Heb. 12: 2, "Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God".

In the midst of our trials and conflict we are to look up and stedfastly to Jesus, and the thought of His sufferings and humiliation, and of His victory over them, will give us patience and endurance under our trials.

Jesus is the ***author*** or captain of our faith, because He has endured such sufferings for us and has trod the way of faith triumphantly before us, making a way for those who follow.

He is the ***perfecter*** and finisher of our faith, because He has completed by those sufferings and His entrance on glory the work of our salvation, which is the end of faith (1 Pet. 1: 9), and because having reached the goal Himself, He leads all who follow Him to the same goal.

Notice two things, 1) Our Lord, though sinless, had voluntarily come to earth, subjected Himself by His Incarnation and by His humiliation to the consequences and penalty of human sin, for the sake of the reconciliation of God and our redemption. 2) Throughout the Epistle to the Hebrews the Lord's exaltation to the right

hand of God is represented as the reward for His obedience to the suffering of His atoning death.

It is definitely stated in this verse that for the sake of our salvation, and for the joy and prize of victory to be earned in the way of obedience and suffering, He willingly endures a cross and shame, and thus vouchsafed to undergo the most painful and ignominious of deaths, despising, disdaining to shrink from any kind of shame, even that of being treated as a slave.

276. Bruce, in his wellknown work,[1] in criticizing the Lutheran Christology makes some interesting and very candid remarks, showing also the trend of modern thought. He takes the position that we must start with the doctrine of ***the Humiliation of Christ*** in all true views of Christology and of the person of Christ. "It appears to me that the history of Lutheran Christology affords abundant evidence of the desirableness of commencing Christological inquiries with a careful endeavor to form a correct view of the doctrine of the states, and especially of the Scripture teaching concerning our Lord's humiliation. Had the Lutheran theologians followed this course, it is probable that their peculiar Christology would never have come into existence, and would therefore have stood no need of rectification (pages 5, 6). . . . In this point of view it appears advisable to give great prominence to the self-humiliation of Christ in connection with Christological inquiries". . . . .

277. "In the New Testament, and more especially in the Epistle of Paul to the Philippians and in the Epistle to the Hebrews, are to be found certain comprehensive

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1 **ALEXANDER B. BRUCE, The Humiliation of Christ. Second revised and enlarged edition, 1887.**

statements concerning the meaning and purpose of our Lord's appearance on earth. These statements our method requires us in the first place to consider with the view of ascertaining what they imply, that we may use the inferences they seem to warrant as axioms in all our subsequent discussions. . . . . The diversity of opinion prevailing among interpreters in regard to the meaning of the principal passage bearing on the subject of Christ's humiliation (Phil. 2; 6—8) is enough to fill the student with despair, and to afflict him with intellectual paralysis. In regard to the ***Kenosis*** spoken of there, for example, the widest divergence of view prevails.

278. 1) Some make the Kenosis scarcely more than a ***Skenosis*** . . . . but a docetic husk, a semi-transparent tent, wherein Deity sojourns. . . . The Son of God, remaining in all respects what He was before His incarnation, became what He was not, and so emptied Himself.

2) Others ascribe to the Kenosis some sense relatively to the divine nature; holding that the incarnation involved even for that nature a change to some extent.

3) A third class of expositors make the Kenosis consist not merely in a veiling of the divine glory, but in a depotentiation of the divine nature, so that in the incarnate Logos remained only the bare essence of Deity stripped of its metaphysical attributes of omnipotence, omniscience, and omnipresence.

4) According to a fourth school, the Kenosis refers not to the divine nature, but to the human nature of Christ. He, being in the form of God, shown to be a divine man by His miracles and by His moral purity, emptied Himself of the divine attributes by which He, as a man, was endowed, so far as use at least was concerned,

and in this self-denial set Himself forth as a pattern to all Christians. . . . . .

The interpretation of Phil. 2: 6—8 depends on the interpreter's theological position. So much is this the case, that one can almost tell beforehand what views a particular expositor will take, provided his theological school be once ascertained."

279. "On the question, a most important one, respecting the proper subject of the proposition beginning with the words, "who, being in the form of God", expositors take sides according to the theological bias.

1) The old orthodox Lutherans almost as a matter of course reply, "The subject concerning whom the affirmation is made is the ***Logos*** incarnate (***ensarkos***), the ***man*** Christ Jesus; the meaning of the Apostle being, that the man Christ Jesus, being in the form of God, and possessing as man divine attributes, did nevertheless, while on earth, make little or no use of these attributes; but in effect emptied Himself of them, and assumed servile form, and was in fashion and habit as other men".

2) The old Reformed theologians, on the other hand, after the example of the Church Fathers, with equal unanimity reply, "The subject of whom Paul speaks is the ***Logos*** before incarnation (***asarkos***), the Son of God personally pre-existent before He became man; and the sense is, that He, being in the form of God, subsisting as a divine being before the incarnation, emptied Himself, by being made in the likeness of man, and taking upon Him the form of a servant". . . . . .

The influence of theological bias on the exegesis of Phil. 2: 6—8, being so apparent in the case of so many theologians of the highest reputation, it would be intolerable conceit in any man to claim exemption therefrom.

I, for my part, have no desire to put forth such a claim. On the contrary, I avow my wish to arrive at a particular conclusion with respect to the interpretation of the passage".

280. ***Bruce*** then a little further on explains the sense in which He understands the passage Phil. 2; 6—8. "The subject spoken about is the historical person Jesus Christ, conceived of, however, as having previously existed before He entered into history, and as in His pre-existent state, supplying material fitted to serve the hortatory purpose the Apostle had in view. . . . . Of Him whose mind is commended as worthy of imitation the Apostle predicates two acts through which that mind was revealed:

First, an act of self-emptying, in virtue of which He became man;

Then, a continuous act or habit of self-humiliation on the part of the incarnate One, which culminated in the endurance of death on the cross. . . . .

Wherein did this ***Kenosis*** consist? What did it imply?

The Apostle gives a twofold answer, one having reference to the pre-existent state, the other to the sphere of Christ's human history".

This candid statement, on the part of Bruce, of the nature of the points at issue, may explain what are the difficulties we meet in the discussion of the humiliation and the doctrine of the two states of Christ.

II. THE CHURCH DOCTRINE.

1. The Early Church.

281. A self-divestment in the sense of a self-limitation in and with the incarnation, was taught in the

Church from the beginning, but without a clear apprehension of the full relation of the divine nature of Christ to this self-divestment.

The manifestation of the Logos in the flesh is the chief dogmatic idea around which the whole period revolves.

282. ***Irenaeus*** always keeps in view the twofold aspect under which Christ may be considered, as God and man. "The invisible became visible, the incomprehensible was made comprehensible, and the Word became man"; "The Son of God, always existing with the Father, became incarnate and was made man"; "Christ became what ***we*** are, that ***we*** might be what ***He*** is"; "Christ represents the perfect man in all the stages of human life". It seems also that Irenaeus taught the perfect humanity of Christ as regards body, soul, and spirit, and maintained that Christ had a proper ***human soul,*** as otherwise He could not be a real man, nor our example, and His sufferings must be wholly denied, or else ascribed to the Logos. He is the first to refer distinctly that He gave His soul for our souls, His flesh for our flesh.

283. ***Origen*** was still more explicit: "Christ, before every creature, was born from the Father,—and in the fulness of time was incarnate, and having humbled himself was made man when he was God, and having become man, remained what He was as God". Origen was very definite upon the doctrine of the human soul of Jesus, and, as has already been said, endeavored more exactly than his predecessors, to define in a dialectic method the relation between the Divine and the human in the person of Christ. In his ***De Principiis*** (II. 6) he says:

We are lost in the deepest amazement that such a nature (the Son of God), pre-eminent above all others,

should have divested itself of its condition of majesty and become man, and tabernacled amongst men", and in I. 2. 8, he speaks of "the Son of God, who was in the form of God, divesting Himself of His glory, and by this very divesting of Himself demonstrates to us the fulness of His deity",—and again "the Son of God, divesting Himself of His equality with the Father".

Origen observes that in the Christology a twofold error is to be guarded against: 1) that of excluding the Logos from Christ, as if the eternal Logos and the historical Christ were two distinct personalities, and 2) that of including the Logos wholly in the man, as if He did not exist apart from him. Nevertheless, Origen asserts that the Son of God laid aside His glory. "The Father is the light as such, the Son is the light which shines in darkness". He also remarks that the humanity of Christ ceased to exist after his exaltation. "If He was man, He now no longer is man". But ***Ignatius, Justin Martyr, Irenaeus, Tertullian,*** and ***Cyprian*** taught that Jesus after His resurrection and exaltation had the same body which He possessed prior to the resurrection, but glorified.

284. ***Tertullian*** in arguing that the Incarnation is both possible and becoming, in ***De carne Christi*** chap. 3, says: "God's nature is different (distat) from the condition of all things. If, then, the things which differ from God, and from which God differs, lose what existence they had whilst they are undergoing change, wherein will consist the difference of the Divine Being from all other things except in His possessing the contrary faculty of theirs,—in other words, that God can be changed into all conditions and yet continue as He is". . . . "Will you deprive God of this faculty, as if Christ could not continue to be God, after His real assumption of the nature

of man"? ***Adv. Prax.*** 27, "The Word became flesh, not by having been transfigured, as it were, in the flesh, but by a real clothing of Himself in flesh. We must needs believe God to be unchangeable, and incapable of form, as being eternal. . . . . God neither ceases to be what He was, nor can He be any other thing than what He is. The Word is God, and the Word of the Lord remaineth for ever, even by holding on unchangeably in His own proper form".

285. ***Clemens of Alexandria*** made a strict distinction between the human and Divine in Christ. He admits that Christ's body was bruised and died, but still he maintains that the passion was only apparent, inasmuch as the suffering Redeemer felt no pains. Clemens also teaches that His divinity was veiled during His manifestation in the flesh, yet, on the other hand, he elevates the body of Jesus far above all other human organisms.

286. ***Hilary*** in various places speaks of Christ's humiliation in his famous work ***On the Trinity.*** In 10. 7 he says: "According to the plan of the Incarnation, when He emptied Himself of the form of God and took the form of a servant, the weakness of the assumed humanity did not weaken the divine nature, but that Divine power was imparted to humanity without the virtue of divinity being lost in the human form". In 10. 15, "For when He emptied Himself of the form of God and received the form of a servant when the Son of God was born also Son of Man, without losing His own self and power, God the Word formed the perfect living man".

In 11. 48, "Christ abode in the form of God when He assumed the form of a servant, not being subjected to change, but emptying Himself; hiding within Himself, and remaining master of Himself though He was emptied.

He constrained Himself even to the form and fashion of a man, lest the weakness of the assumed humility should not be able to endure the immeasurable power of His nature. His unbounded might contracted itself, until it could fulfil the duty of obedience even to the endurance of the body to which it was yoked. But since He was self-contained even when He emptied Himself, His authority suffered no diminution, for in the humiliation of the emptying He exercised within Himself the power of that authority which was emptied".

2. The Period of the Reformation.

287. Not until the Reformation was this question of the humiliation of Christ fully examined.

The ***Reformed*** dogmatics, in contradistinction to the Lutheran, confined the humiliation mainly to the fact of the incarnation itself. The Divinity, in this view, took to itself human nature, was in the human nature, but without ceasing at the same time to be out of it. The human nature was the centre of an incarnation without either being its radii or its circumference.

The incarnation took place in the centre of the circle, nowhere else. It is rather a conception of man with God, than of God in man, of humanity in deity, than of deity in humanity, of the fulness of human nature dwelling in the Godhead, than of the fulness of the Godhead dwelling in the human body. It is a localizing of the divine at a point of union rather than an exaltation of the human beyond all limits of space: ***finitum non est capax infiniti,***—the finite is not capable of the infinite.

288. The ***Lutheran*** view, on the contrary, maintained the closest unity of the two natures in one person. The humanity embraced the circle of the deity in centre, radii

and circumference. This view held the conception of God in man, of deity in humanity, an exaltation of the humanity, not a localizing of the deity.

The Reformed theory affirmed, the Godhead is wherever the humanity is, but the humanity is not wherever the Godhead is.

Lutheranism affirmed that where either is, both are, —the humanity is where and wheresoever the Godhead is;—the Godhead is present, ***per se,*** and necessarily: the humanity is present through the divine and because of the personal union.

289. In this whole discussion of the sixteenth century we may distinguish three stages of the great controversy:

1) That in which Luther himself and his two great opponents, Zwingli and Oecolampadius, were the disputants, the contention being mainly confined to the doctrine of the Lord's Supper, and the nature of Christ's presence in the Sacrament. Zwingli maintained that Christ was present spiritually only, and solely for those who believe,—while Luther held that the body of our Saviour was truly present in the Supper, in, with, and under the bread, and was eaten both by believers and by unbelievers; by the former to their benefit, by the latter to their hurt.

2) In the second stage from John Brenz to Martin Chemnitz and the Formula of Concord, the debate widened into a discussion of the person of Christ, and the consequences of the union of the two natures in that person, with a view to a firm Christological basis for the doctrine of the Lord's Supper.

3) The third and last stage was that of the Giessen—Tuebingen controversy, the leading subject being the humiliation of Christ.[1]

3. The Teaching of Luther.[2]

290. In his sermons Luther already gives us an interpretation of Phil. 2: 6—8. "What Paul means to say is this: Christ, whilst He was full of the form of God, and abounding in all good things, . . . was nevertheless not puffed up nor elevated above us by these things, . . . but did thus, laboring, suffering, dying, that He might be like other men. . . . All of which He did for our sakes, that He might serve us, and that all things which should be done in this form of a servant might become ours".

Luther taught that though Christ was full of divine majesty (***form of God***) and had enough for Himself, and had no need of His life, works, or sufferings to make Him good and secure for Him eternal happiness, yet emptied Himself of all this, did and suffered all manner of things, looking only to our highest advantage, and thus, although He was free, became a servant for our sakes.

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[1] A full and clear exposition of the Lutheran Christology, and which traces its whole history from Luther to the period of the Saxon Decision at the close of the Giessen—Tuebingen dispute, in a very lucid and interesting manner, is given in **THOMASIUS, Christi Person und Werk.** Third edition. 2 vols. Erlangen, 1886—1888. He devotes over 100 pages of the first volume to this discussion under 8 divisions: 1) Luther and Zwingli, 2) Brenz and Chemnitz, 3) The Formula of Concord, 4) The Giessen—Tuebingen Discussion, 5) The Saxon Decision, 6) The mystical form of Christology, 7) The scholastic form of Christology, 8) Further attempts of Construction.

[2] **KOESTLIN, JULIUS, The Theology of Luther.** Translated from second German edition. 2 vols. 1897. See **Index.**

291. Luther always thought of ***the union of the two natures,*** actually accomplished in the incarnation of the Son of God, as effected in such a way, that when Christ began to be man, He, also as the ***God-man,*** at the same time, began to be God. Nor will he ever tolerate the idea that when God thus became incarnate ***any change whatever occurred in Him.*** He denies, especially, that this is to be inferred from Phil. 2: 5—8, in which Christ is said to have humbled or emptied Himself. He understands the "emptying Himself" as indicating only the deportment of Christ. Christ ***had*** the divine nature, even while thus deporting Himself. He ***was*** in the form of God. It ***properly*** belonged to Him from eternity. He had this form naturally, as well as the essential divine nature. Of the form of a servant, Paul does not say that Christ ***was in*** it, but only that He "took it upon" Himself.

292. In general, Luther says: Whatever is said of the humiliation of Christ is to be attributed to the man; for divine nature can be neither humbled nor exalted.

The divine nature, in consequence of the incarnation, has in no way ***laid aside*** anything of its own distinctive character. He said that Christ emptied Himself, according to Phil. 2: 6—8, of His divine ***glory,*** and humbled Himself to a position beneath that of all men; that He, in reference to this, in John 14: 28, calls Himself less than the Father; that the "going to the Father" spoken of in John 14 indicates the Kingdom to which He goes from His earthly house of servitude, in order to ***publicly*** receive the divine power and glory which He has had with the Father from eternity. In a similar way, Luther applies the emptying Himself of the divine form to the sufferings of Christ, declaring that He did not ***use*** His divine

power nor ***manifest*** His almighty strength, but "drew it in".

293. When he says of Christ's exaltation at the right hand of God,—Christ is here made Lord according to His human nature through ***revelation*** and ***glorification*** after His ascension; He was ***glorified,*** clearly and distinctly revealed for us, through the resurrection as Lord, that He might be also ***for us*** Lord over all things in heaven and earth,—this is in harmony with his teaching that the exaltation of Christ in His ascension, is only a ***revelation*** of that which had been ***previously,*** transferred to the human nature, at the moment of incarnation.

4. The Views of Brenz and Chemnitz Contrasted.

The Christological views of John Brenz are contained in the eighth volume of his works, published at Tuebingen in 1590.

294. The two natures in Christ are not merely united ***in*** one person, but ***into*** one person, their union constituting the person, and involving by the very fact of the union a communication of their respective properties. The Reformed idea, as consisting in a mere sustentation of the humanity by the Logos, was repudiated by Brenz as not a personal union at all, but merely a communion such as God may form with any man. When the Son of God assumed into His personality the human nature, He imparted to it, and adorned it, not only with some of His gifts, but communicated all His divine properties.

295. The human nature was made capable of all divine properties, without any exception; if it had not such capacity, there would be no difference between Him and other men, nor could the Word have become incarnate. Brenz is very careful to explain that in the person of

Christ neither nature is changed into the other, but both remain inviolate and in possession of their essential properties. The humanity is indeed declared to be omnipotent, omnipresent, and omniscient, but it is not declared to be omnipotence itself. Of God alone is this affirmed; the humanity possesses only a communicated divinity, and is made equal to God not in being (*ousia*), but in authority (*exousia*).

296. As Luther had done before him, he distinguishes between four kinds of ***presence,*** 1) a ***local*** or circumscriptive, 2) an ***illocal,*** 3) a definititive, and 4) a ***repletive*** presence.

297. All four ways of being were possible for Christ's body. The first Christ had, when here on earth, He had a ***local*** existence here and there in space; the second or ***illocal*** omnipresence is attributed to the Logos to which the humanity was united, for Brenz says: "After the Son of God united to Himself humanity, it necessarily follows that that humanity, assumed into the unity of one person by the Son of God, is everywhere by a ***personal*** omnipresence"; the third kind of presence, the ***definititive,*** when a thing is in a particular place, but cannot be measured by the space of the place, Christ's body had, when it rose out of the grave through the stone at the mouth of the sepulchre, and when afterwards He passed through closed doors; and the fourth, or ***repletive*** presence, belongs to God alone, who fills all places, and yet is measured and contained by no place, and which Christ had and has in virtue of personal union with the omnipresent God.

He invests the humanity of Christ with all divine qualities, even with ***Divine Majesty,*** from the moment of Incarnation.

298. At the incarnation, at the moment when the

hypostatical or personal union of the two natures took place, there was an ***invisible*** ascension of the God-man, according to His human nature to the right hand of God, and this differs mainly from the historical ascension on the Mount of Olives, in that this latter ascension was ***visible,*** and that while in His earthly state He lived in a state of humiliation, now in His exalted state, He has entered upon the full use of the majesty and glory, even according to His human nature, of that which He always had.

He expressly says that Christ concealed His majesty in His state of humiliation; meaning that it was there in all its fulness, but only concealed from view by the form of a servant which He had assumed, because the work of salvation made such assumption necessary. Christ did not always or perfectly conceal His majesty, however, although He did not in the time of His humility exhibit the supreme majesty which He had. Sometimes it did appear, as in the forty days' fast, the walking on the water, the occasional assumption of invisibility, the transfiguration, and in His miracles in general.

299. We might say the peculiar teaching maintained by Brenz was that Christ, even in the state of humiliation, was not only in possession of the divine glory, ***but exercised it here, only not openly.*** "While in humiliation, He was lying dead in the grave; while He was alive, He was governing heaven and earth in majesty, and this, indeed, during the time of humiliation, before the resurrection".

300. ***Martin Chemnitz,*** in his great work, ***De duabus naturis in Christo,*** 1570, maintained that the whole fulness of the deity of the Son of God from the first moment of the hypostatic union dwelt bodily in the assumed nat-

ure of Christ, so that it shines forth and puts forth its energy in and through the assumed nature. The humiliation was a hiding, not a laying aside of the divine majesty, glory, and power, and the exaltation was a return to the full, plenary, and manifest possession, use, and manifestation of the divine majesty at the right hand of God, the divinity resuming and the humanity perfectly assuming that glory.

301. He thus taught a partial renunciation of the use of Christ's majesty during His life on earth. "The human nature, in the first moment of the union, received and possessed the majesty and the fulness of the Deity, but during the time of the humiliation did not always exercise and use it".

302. Chemnitz gives a very full definition of Christ's *self-renunciation.* "It does not signify a deprivation, removal, despoiling, putting off, casting aside, laying down, want, absence, defect, destitution, or vacancy of the fulness of the Godhead, which, from the very moment of conception, dwelt in Christ bodily. But it respects its use or employment, because, being covered by weakness during the time of self-renunciation, it did not always shine in and through the human nature of Christ, and through it fully and clearly exercise itself; for, for a short time withdrawing and withholding from activity the divine virtue, present and dwelling bodily in the human nature and through the human nature of Christ, He permitted His natural properties and other assumed infirmities to prevail, predominate, and exercise themselves, as if alone in His human nature. Yet, lest any one, because of the self-renunciation of this employment, should imagine the absence and defect of the very fulness of the divine nature in the humanity of Christ, He, in the very

time of self-renunciation, whenever He wished, showed that this fulness dwelt in His flesh; and, in the very time of His self-renunciation, whenever and as far as He wished, He exercised, manifested, and employed its use by means of His assumed nature. Thus in miracles He manifested His glory".

303. Chemnitz very clearly contrasts the terms, ***incarnation, humiliation,*** and ***exaltation.***

"In ***incarnation*** there occurred a hypostatic (personal) union of the Godhead of the ***logos*** with assumed humanity, in which the whole fulness of the Godhead dwelt personally from the first moment of conception".

"By reason of ***self-renunciation,*** the employment and manifestation of the fulness of the Godhead were for a time postponed, and, as it were, suspended, so that it did not exercise itself through the assumed humanity immediately and always".

"By the ***ascension*** infirmities being laid aside and self-renunciation removed, Christ left the mode of life according to the conditions of this world, and by His ***exaltation*** and ***sitting*** at the right hand of God, He entered upon the full and public employment and display of the power, virtue, and glory of the Godhead, which, from the beginning of the union, dwelt personally in all its fulness in the assumed nature, so that He no longer, as in self-renunciation, withholds, withdraws, and, as it were, hides Himself, but clearly, manifestly, and gloriously exercises it in, with, and through the assumed human nature".

304. Generally speaking, we may distinguish between the views of Brenz and Chemnitz as follows: With Brenz the state of humiliation consisted in possession, with habitual concealed use of majesty; with Chemnitz,

in possession, with occasional use and prevailing non-use.

According to Brenz, Christ in His state of humiliation not only ***could*** use, but ***did*** use, and ***could not help*** using, His majesty as a communicated attribute of His human nature; only in that state the use was concealed, hidden; while in the state of exaltation it is open.

According to Chemnitz, Christ in the state of humiliation ***could*** use majesty in, through, and with His humanity, and ***sometimes did*** use it to show the fact of possession; but generally did not ***wish*** to use it. In the state of exaltation, on the other hand, He entered into the full and manifest use and exhibition of His divine majesty in and by His assumed human nature.

5. The Teaching of the Formula of Concord.

305. The ***Formula of Concord*** did not deem it necessary to express a decided judgment between the views of Brenz and Chemnitz, but its statements generally harmonize with the masterly development of the doctrine made by Chemnitz.

Its teaching involves 1) the idea of the complete personal unity of the two natures; and 2) the unchangeableness of the divine nature, in its essence and attributes, "to which nothing was added, from which nothing was taken, by the incarnation" (***Sol. Decl.*** VIII, 49).

306. The ***Kenosis*** or self-divestment pertains to Christ according to the human nature. The divine nature remains in the possession and use of the divine attributes. The human nature in the incarnation enters into possession of these attributes through the union, but not into complete use of them, and in this partial foregoing of the use of these attributes, and of the enjoyment of the de-

clarative glory resulting from the revelation of them, consists the self-divestment.

307. Epit. VIII, 39, "We reject and condemn, as contrary to God's Word and our simple and pure faith,—when it is taught that the passage (Matt. 28: 18), 'All authority hath been given unto me in heaven and on earth', is so interpreted and blasphemously perverted, as to mean, that to Christ according to the divine nature, at the resurrection and his ascension to heaven, was restored, that is, delivered again all power in heaven and on earth; as though, in his state of humiliation, he had also, according to his divinity, divested himself of this and abandoned it. By this doctrine . . . the way is prepared for the accursed Arian heresy, so that finally the eternal divinity of Christ is denied".

308. Epit. VIII. 15, 16. "We believe, teach and confess that the Son of man is really, that is, in deed and truth, exalted, according to his human nature, to the right hand of the almighty majesty and power of God, because that man was assumed into God when he was conceived of the Holy Ghost in his mother's womb, and his human nature was personally united with the Son of the Highest. This majesty, according to the personal union Christ has always had, and yet, in the state of his humiliation, he abstained from it, and on this account, truly grew in all wisdom and favor with God and men; therefore he exercised this majesty, not always, but when and as often as it pleased him, until, after his resurrection, he entirely laid aside the form of a servant, and not human nature, and was established in the full use, manifestation and declaration of the divine majesty, and thus entered into his glory (Phil. 2: 6—11), so that now not only as God, but also as man, he knows all things, can do all

things, is present with all creatures, and has, under his feet and in his hands, everything that is in heaven and on earth, and under the earth".

Sol. Decl. VIII, 26, "At his exaltation, he did not lay aside his human nature, but retains it to eternity, and according to his assumed human nature is put in the full possession and use of the divine majesty. This majesty he nevertheless had already in his conception, even in his mother's womb; but as the Apostle testifies (Phil. 2: 7): 'He humbled himself', and, as Dr. Luther explains, in the state of his humiliation he concealed it, and did not employ it except when he wished".

He possessed all from the beginning of the incarnation. In this state of humiliation He did not use His majesty except when He wished. He uses all without interruption now that He is in glory.

6. The Discussion Between the Theologians of Tuebingen and of Giessen.

309. As the question raised by Brenz and Chemnitz had not been definitely decided by the Formula of Concord, in 1607 the question was again started, and a discussion arose between the theologians of Tuebingen and those of Giessen. The question at issue was this:

"Whether the man Christ, having been taken into union with God, during the state of His humiliation governed, as a king, all things, though in secret"?

This question the theologians of Tuebingen affirmed, and those of Giessen denied.

310. The Tuebingen theologians regarded the flesh of Christ as omnipresent ***absolutely*** to all creatures, from the moment of His conception.

311. The Giessen theologians distinguished between

praesentia intima, the intimate, inseparable presence of the flesh to the ***Logos*** (and from this presence to the Logos follows the ***possibility*** of the humanity being present at divine will to any part of creation), and the ***praesentia extima,*** the absolute presence to all creatures,—maintaining, that without detriment to the personal union, they could assume that the ***divine nature*** of Christ was intimately and absolutely present to creatures at all times, but not so the human nature in the state of humiliation, except at the divine will.

312. The Tuebingen theologians (Osiander, Nikolai, Hafenreffer, Thummius) taught that Christ in His humiliation governed heaven and earth, in the same way that He exercises this government in the state of exaltation, with only this difference, that in the state of humiliation He covered and concealed that government under the form of a servant, but now, having laid aside that servile condition, He declares and manifests the same gloriously and majestically.

313. The Giessen theologians (Menzer, Winkelmann, and Feuerborn, who adopted the views of ***Chemnitz***) held that according to this view of the Tuebingen school, there was no ***Kenosis*** or renunciation in the proper sense of the word, but merely a ***Krypsis*** or concealment, for, according to this view, the divine dominion was exercised also during the state of humiliation by the human nature, only in a secret manner. They held, therefore, that Christ, according to His human nature, had for a season renounced the use and exercise of the divine dominion, and that Christ, according to His divine nature, exercised dominion over the world until the completion of His work of redemption, without His human nature taking part therein. Moreover, the exaltation was real, and not until after the

resurrection, did the human nature obtain the full use and plenary exercise of the divine dominion.

314. Both parties were agreed as to the possession of the divine attributes by Christ, including omnipotence, omniscience, and omnipresence, during all the stages of humiliation, and differed only as to the use (***chresis***) of them,—the Tuebingen theologians holding to a concealed (***Krypsis***) use, and the Giessen theologians to a ***Kenosis,*** or non-use.

7. The Decision of the Saxon Theologians in 1624.

315. The ***Decisio Saxonica,*** 1624, in the main was favorable to the Giessen theologians, and without entering more deeply into the consideration of the question, especially emphasized the fact, that though in His state of humiliation Christ generally did not use His divine dominion, yet, by way of exception, Christ, during His life on earth, did make use, on the part of His human nature, of the right of divine majesty that belonged to Him, as in the performance of miracles.

316. Succeeding theologians adopted the views of the Giessen and Saxon theologians.

317. It is only in recent times that the controversy has been renewed in a modified form, and on a new basis. A number of German divines of the Lutheran Confession (Thomasius, Liebner, Gess, Von Hofmann, Kahnis, Delitzsch, Schoeberlein, Kuebel) and also of the Reformed Confession (like Lange, Ebrard, Godet, Pressense) have carried the ***Kenosis*** much farther than the Giessen Lutherans, and make it consist of an actual abandonment of the divine attributes of omnipotence, omniscience, and omnipresence, during the whole period of humiliation from the incarnation to the resurrection; the differences

between the advocates of this theory referring to the degree of the ***Kenosis*** or humiliation.

They would substitute a ***genus kenoticum*** for the ***genus majestaticum*** of the Lutheran Confession,—in other words, a communication of the properties of humanity to the divinity, for the communication of the properties of the divine nature to the human.

Dorner calls this a revival of Apollinarianism and Patripassianism, and it resembles both in some features, but it differs from them by assuming a truly ***humanized*** Logos dwelling in a human body.

8. The Teaching of the Lutheran Dogmaticians.

Our dogmaticians are in harmony with the decision of the Saxon theologians.

318. 1. ***The incarnation itself strictly must not be called Self-renunciation*** (exinanitio).

Hollaz: "1) For self-renunciation is predicated of the incarnate (***ensarkos***) Son of God, or Christ, the God-man; incarnation, of the not yet incarnate (***asarkos***) Son of God;

2) When the self-renunciation is removed by exaltation, the state of incarnation remains".

Though we may speak, in an ecclesiastical sense, of the humiliation of incarnation, yet it is only a great ***condescension,*** strictly speaking, on the part of the Son of God.

319. 2. ***The subject of humiliation is the human nature alone.***

Hollaz: "Christ was humbled according to His human nature considered in the personal union. . . . The subject is the human nature alone, but considered in the union;

1) for the divine nature being immutable and most perfect, cannot be exalted and humbled;

2) the self-renunciation extended even to the death of the cross (Phil. 2: 8), and the divine nature neither died nor was crucified".

320. 3. ***Humiliation does not consist in entire abandonment of divine majesty.***

Hollaz: "The self-renunciation of Christ consists formally ***not*** in the entire abdication or abandonment of divine majesty . . .

1) for this could not have occurred without a dissolution of the personal union; for, since it is a perfect and inner union, it cannot exist without an impartation of natures and properties;

2) during the state of self-renunciation Christ sometimes produced remarkable proofs of the divine majesty dwelling in His flesh (John 2: 1—11), although He exercised this majesty very rarely, and, as it were, extraordinarily".

321. 4. ***It does not consist in mere concealment or hiding of majesty.***

Hollaz: "Self-renunciation does not consist in the mere concealment or hiding of divine majesty;

1) for self-renunciation does not pertain to Christ in His exaltation, although there pertains to Him in that state a hiding of majesty (1 Cor. 1: 7);

2) the hiding of gifts is not true self-renunciation, just as when the sun, covered by clouds, has not been truly darkened; although we do not deny that Christ concealed the possession of communicated majesty and did not everywhere exert it".

322. 5. ***In what it consists.***

Hollaz: "Self-renunciation consists in the abdication

of the full and uninterrupted use of divine majesty, the assumption of the form of a servant, likeness to other men, and the most humble obedience".

323. 6. ***Detailed description of this humiliation.***

Hollaz: "Four requisites must be combined in order to describe fully the self-renunciation of Christ.

1) ***Kenosis,*** the ***emptying,*** or intermission, withholding, restraining of the full activity, of the constant and universal divine majesty and excellence really imparted to Christ as a man;

2) ***taking the form of a servant,*** for Christ was treated and sold in the manner of a servant, and endured a servant's punishment;

3) ***likeness to men,*** in His birth, circumcision, His trade as a carpenter, His intercourse, and mode of life;

4) ***humbling himself, and becoming obedient,*** in His most humble, active and passive obedience".

324. 7. ***Full explanation of Phil. 2: 5—8.***

The particular phrases occurring in this important passage are thus explained by our dogmaticians:

1. ***Form of God.*** "This formally and accurately denotes not the divine essence itself, but properly the glorious divine condition, or the glory and universal use of majesty, which cannot exist except with a true Godhead, but presupposes the same in the person". (***Quenstedt.***)

2. ***Being*** in the form of God. "The participle ***being*** (or ***existing***) is here very emphatic, showing

1) that Christ did not take upon Himself the ***form of God,*** as it is said that He took upon Himself the ***form of a servant,*** but that He existed in it;

2) that with the ***form of God,*** Christ is said to have truly possessed at the same time a divine essence and nature;

3) that Christ Jesus, when He had taken upon Himself the ***form of a servant,*** neither laid aside the divine nature itself, nor in any way resigned the ***form of God,*** but that He did not entirely and fully exercise it, and did not make an ostentatious display of it, but rather that in the form of a servant He ministered to other men, yet in such a way as always to remain ***being in the form of God".*** (***Quenstedt.***)

3. ***Counted it not a prize.*** "He did not judge that a public display of the majesty of the almighty and omnipresent God would have the form of robbery, but He held the same secretly, and only when it seemed good to Him sent forth some rays of His form as God". (***Hollaz.***)

4. ***To be on an equality with God.*** "To act as though equal in glory and majesty to God". (***Hollaz.***)

5. ***But emptied himself.*** "By not shedding forth His ***imparted*** majesty, but restraining and withholding its full and universal use". (***Hollaz.***)

6. ***Form of a servant.*** "This is not human nature, but is the state of a servant and an humble condition". (***Hollaz.***)

325. 8. ***General and specific statements.***

1) ***"Generally*** speaking, Christ in the state of self-renunciation abstained from the full, universal, and incessant use of eternal glory, imparted through the personal union to His assumed flesh (John 17: 5). (***Hollaz.***)

326. 2) ***Specifically,*** He suspended and withheld the use

(1) of omnipotence, the exercise of which would have hindered Christ's suffering and death of satisfaction for our sins;

(2) of omniscience, for He was truly ignorant of the day of final judgment (Matt. 24: 36), of the barrenness of

the fig-tree (Matt. 21: 19), of the burial place of Lazarus (John 11: 34);

(3) of the most abundant wealth, inasmuch as He became poor for us (2 Cor. 8: 9; Matt. 8: 20);

(4) of omnipresent dominion (John 11: 21);

(5) of religious worship, inasmuch as He became less than the angels (Heb. 2: 7). (*Hollaz.*)

327. 9. ***Consists in general of two acts.***

Quenstedt: "The self-renunciation of Christ in general consists of two acts:

1) the abdication of the full and universal use of imparted majesty;

2) the assumption of the form of a servant. This form or condition of a servant includes under it certain acts or ***grades*** in which it was most clearly manifest".

9. The Grades of Humiliation.

328. The acts or grades of the self-renunciation, in which the humiliation of Christ reveals itself, are eight, 1) conception, 2) birth, 3) circumcision, 4) education, 5) visible intercourse with men, 6) great suffering, ending with the great Passion and agony which preceded His sacrifice, 7) death, and 8) burial.

329. 1. ***His conception.*** ***Gerhard:*** "Conception, and the being borne about in the womb . . . . belong to the state of self-renunciation. . . Adam was a true man, but was neither conceived in the womb nor born from the womb of a mother, and in the same manner, the Son of God, without such a conception and birth, could have assumed human nature, but He wished in all things to be made like to His brethren (Heb. 2: 17)".

330. 2. ***His birth.*** In accordance with the common lot of men. The humiliation of His conception and birth,

was connected with the lowliness of the circumstances under which they occurred. He was not born amid the glories of the palace, but was the child of poverty and laid on a manger.

331. 3. ***His circumcision.*** By which also Christ made Himself subject to the divine Law, although He was the Lord of the Law (Matt. 12: 8; Mark 2: 28).

332. 4. ***His holy rearing and education.*** Christ also subjected Himself to the laws of domestic life. He voluntarily subjected Himself to the care of His father, and the commands of His mother, Luke 2: 51.

The growth in knowledge and wisdom (Luke 2: 40) relates purely to his human cognition. His finite knowledge in his lowliness was truly human. His divine and infinite wisdom, with which He was invested in the unity of the divine-human person, could not and did not grow,

333. 5. ***His visible intercourse with men.*** He exposed Himself to all kinds of ill treatment from those who surrounded Him, and endured the troubles of labors and journeys, of the dangers, temptations, sadness, poverty, and reproaches of a lowly life.

334. 6. ***His great Passion.*** In His suffering the highest point is marked by His words, "My God, my God, why hast thou forsaken me"? (Matt. 27: 46).

335. The forsaking was the withdrawing from Christ according to His human nature, the perfect revelation of sympathy and fellowship on the part of the Trinity. The ***Logos*** itself, the incarnate Word, withdrew from the human nature, united with it, its aid and solace. Thus Christ according to His ***human*** nature, was left forsaken.

336. ***Baier*** on Matt. 27: 46 says: "Manifestly Christ was forsaken, not indeed as though either the bond of the personal union were broken, or He had been altogether

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rejected from the face of God, never to be taken back again into grace, nor that He, actually and properly speaking, despaired; but that, in that greatest accumulation of evils, because of the sins of men imputed to Him, —He, while bearing the part of all sinners, so felt the wrath of God, or that God was estranged from Him—that He felt no comfort within Himself from the fulness of the indwelling Godhead".

337. 7. ***His death.*** The death of Christ is His loss of life through the dissolution of the ***natural*** union of body and soul.

As to death, our Lord, considered apart from His own voluntary giving of Himself as our atoning sacrifice, was not subjected to the law of death. He was immortal as to His body, except through the omnipotent will of God.

338. Of His life, He could say, "No man taketh it from me", "I lay it down of myself" (John 10: 18). His death was an ***act,*** not an endurance, and ***His*** life, is the ***only*** life, ever given up in our world. Men have died sooner than they otherwise would, for some great cause. But Christ alone, actually gave a life which was forever in His keeping, that men might be redeemed. Men die sooner, who must in any case die later. But Christ died for us, who but for His own willingness, could not have died at all.

339. With our Saviour's dying, His divine nature did not forsake the body, but remained united with both body and soul, and His body and soul really separated as to their natural relations, by natural death, remain in one person with the Godhead and through it in one person with each other, so that the personal unity of the God-man was not broken during the three days through which

He lay in the sepulchre. But He was then as before and after, true man and true God, in indissoluble unity.

340. ***Quenstedt*** says: "In the dissolution of the soul from the body, the dissolution of the union of the two natures in Christ is not to be inferred. For, although the natural union between the soul and body was broken, yet the personal union existing between the ***logos*** and the assumed nature was not separated, but the divine nature in Christ remained truly united to the soul, which was separated from the body, and truly united to the body in the sepulchre. . . . . The entire divine nature was in the separated soul, and the entire divine nature was in the body left upon earth, without any division or distention, as either of these would conflict with the divine nature".

341. ***Hollaz:*** "The passion and death of Christ were true, not imaginary; voluntary, not forced; undertaken not by accident, but according to a certain plan and purpose of God; bloody and ignominious; vicarious; meritorious and satisfactory".

342. 8. ***His burial.*** ***Hollaz:*** "The burial of Christ was the placing of the body of our Redeemer, who had died upon the cross, in a new tomb, in demonstration of the truth of His death". . . . . .

343. Our Lord Jesus Christ truly died. His soul was separated from His body, and His body laid in the grave. His soul, separated from the body, went into the invisible world, where all departed souls of the dead went. This invisible world into which all souls went at death, ***before*** Christ's resurrection, is known in Scripture as Hades. It embraced two parts, the place or state of bliss, and the lower part the place or state of misery. Its generic name is Hades, and the soul going into either part would be in Hades. We learn from the Parable of

the Rich Man and Lazarus (Luke 16: 19—31), that the name specifically given to the upper part of Hades, is Paradise, the abode, ***before*** Christ's resurrection, of the children of God.

The soul of Christ, separated at death from the body, went into that part of the generic Hades called Paradise, where Abraham was, where Lazarus was in Abraham's bosom, and where the soul of the thief on the cross met Jesus that very day (Luke 23: 43).

344. This descent of the soul of Christ into Hades, in contradistinction to the descent of the ***God-man*** after the resurrection known as the ***descensus,*** was the result of death, and belongs to the last stages of Christ's humiliation. If Christ was a true man, if Christ's soul was a true human soul, it was necessary that His soul should pass through all the states that every human soul passes.

345. The Apostle Peter declares (Acts 2: 22—36) that David prophesied of Christ when he said: "Thou wilt not leave my soul in Hades, neither will thou give thy Holy One to see corruption" (***ver.*** 27), and that he "spake of the resurrection of the Christ, that neither was He left in Hades, nor did His flesh see corruption" (***ver.*** 31), "for God did raise up this Jesus, whereof we all are witnesses" (***ver.*** 32). That is, the soul of Christ, which at the moment of death when it was separated from the body and had gone into the upper part of Hades, known as Paradise, was nor forsaken or abandoned to Sheol or to Hades (Ps. 16: 10; Acts 2: 27—31).

Christ had voluntarily given up His life for our sakes, of His own free will had subjected Himself to the power of death and of Satan, because He took upon Himself our sin, our guilt and our punishment, for by His stripes are we healed (1 Pet. 2: 21—25).

The sting of death which Christ bore was our sin, and He thus subjected Himself to Satan and unto death "that through death He might bring to nought him that had the power of death—that is, the devil" (Heb. 2: 14).

Christ's resurrection was proof that He triumphed over death and Satan. He met death; His soul as that of a true man passed over under the power of death and Satan, but He was not forsaken to it. He was more than mere man; He was also true God.

The very fact that at the moment of death Christ's soul went into Hades, into the upper part known as Paradise, is a proof that He had a true human soul, and this act is a part of the state of humiliation.[1]

10. The Grades of Exaltation.

346. Although the treatment of the ***grades*** of exaltation properly belong to the discussion of the ***Regal Office*** under the great topic of ***Soteriology,*** or the work of Christ, we must still, in this connection, briefly outline the subject for the sake of clearness and orientation.

347. 1. ***Definition.*** The state of Christ's exaltation is that in which He, having laid off the infirmities of the flesh, received and exercised the plenary glory of His divine majesty. Christ is exalted according to His human nature. The divine nature cannot be exalted, because ***per se*** it is supreme.

348. 2. ***The grades.***

The grades of Christ's exaltation are four: 1) the descent into hell, 2) the resurrection, 3) the ascension into heaven, and 4) the sitting at the right hand of God.

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[1] See also my **Biblical Theology of the New Testament,** Vol. I., pp. 184—195.

The quickening or the return of our Lord to life preceded the Descent into Hell. The order of succession is: 1) Return to life; 2) Descent into hell; 3) The resurrection or manifestation among the living.

349. 3. ***The quickening.*** This is not a peculiar grade of exaltation, but a prerequisite condition for preparing the subject, namely Christ, to receive the full and universal use of divine majesty.

350. 4. ***The descent into hell.*** This is the act of the whole person of Christ according to the human nature entire, comprehending body, soul and spirit, in which act Christ descended, ***not by natural motion,*** but by supernatural presence, into the prison of hell, in order that He might manifest Himself as the Lord and conqueror of hell, death, and Satan.

351. 5. ***The resurrection.*** The resurrection of Christ is an act of the Triune God with respect to the human nature of Christ, and especially with respect to His body, in which He arose the same in substance, but invested with new qualities, or rather with the constant exercise of new qualities hitherto revealed only at intervals.

352. 6. ***The ascension.*** The ascension of Christ is His exaltation to the heaven of the blessed and the throne of God, that He may occupy the Kingdom of God until the consummation of His triumph over all His enemies and the glorification of believers.

353. 7. ***The sitting at the right hand of God.*** This is the supremest degree of glory in which Christ the God-man, borne according to the human nature to the throne of the divine Majesty, governs all things in the kingdom of power, grace, and glory,—in supremest potency, in most absolute presence.

To sit at the right hand of God means fully and un-

ceasingly to employ the regal omnipotence and majesty, communicated by the Father through the exaltation. By the exaltation to the right hand of God has been conferred on Christ, according to His human nature, a dominion, truly divine, universal and omnipresent.

11. Objections raised against the Lutheran Christology.

354. The difference between Lutheran and Reformed Christology is so vital and important that no bridge can span the chasm. Since the Reformation, Protestantism has flowed through the centuries in two parallel and ever-increasing streams, the Lutheran, a single mighty current, one, polyglot, and undivided,[1] and the Reformed, ever dividing into separate and diverse branches and smaller rivulets, comprising all other Protestants. In fact, historically, the Reformed type of theology is applied to and is characteristic to all Calvinistic and Zwinglian churches, by whatever name known, in contradistinction to the Lutheran Church.

If we call the Lutheran Christology pure and unsullied ***white,*** the Reformed Christology has the colors of the spectrum or of the rainbow, the color, if not black, depending largely upon the angle in which reason deflects the light from the prism.

355. ***Krauth*** truly says, "The root of the divergence lies in the very nature of Christianity, and there can be no satisfactory solution of the differences between the Zwinglio-Calvinistic, and the Lutheran Reformations, and the churches which were established upon them, except this, that the one accepted the true, the other a mistaken

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[1] Now numbering over 70,000,000, a large majority over all other Protestants combined.

meaning of God's Word, on certain points. That is, and will forever remain, the real question between them".[1]

The objections of the Reformed theology against the Lutheran faith rest entirely upon a virtual ground of Rationalism.

356. These objections were already collected and presented in the ***Admonitio Neostadiensis*** of 1581. These objections are mainly directed against the doctrine of the ***communicatio idiomatum,*** and especially against the ***majestatic genus*** and the doctrine of the ***grades.***

The objections most commonly urged are the following:

357. 1. It is urged that the human nature is finite, and consequently cannot receive the divine, that is, infinite attributes,—***finitum non est capax infiniti.***

358. Bruce[2] so far forgets himself as to say, "This constant talk about the ***majesty*** communicated to the humanity of Christ in virtue of the personal union, savors of moral vulgarity. . . . . If obliged to make a choice, I would rather take up with the ***genus tapeinoticum*** (Kenoticum) than with the ***genus auchematicum*** (majestaticum), to speak in the language of the schools; in plain terms, a God letting Himself down to man's level seems a grander thing than a God raising man to His level".

To this objection we answer, that while it is true that the finite cannot receive the divine attributes ***actively,*** it can receive them ***passively.*** Even to the creatures, God

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1 **KRAUTH, The Conservative Reformation and its Theology.** Page 457. Of this famous work Dr. Hodge says, in his **Systematic Theology**—"This is a very able and instructive book, and presents the Lutheran doctrine in the most plausible form of which it admits". (! ! !)

2 In his **Humiliation of Christ,** p. 108.

is so present as to dwell in them; and especially is this the case with believers. Our bodies are temples of the Holy Ghost, who dwells in us.

Luther well says, "God is so great that nothing is greater, and God is so small that nothing is less". This shows that in some sense, at least, the ***finite*** is capacious of the ***infinite.*** In Christ the human nature was personally united with the ***Logos;*** hence Col. 2: 9, ***"In him dwelleth all the fulness of the Godhead bodily".***

359. If Godhead be ***received,*** as it must be, to ***dwell,*** the finite which receiveth it, must be ***capacious*** of the ***infinite,*** and the ***finite*** is here declared to be ***capacious*** of the Godhead,—even the ***fulness*** of the Godhead, and this is declared to dwell ***bodily.*** That which is ***capacious*** of the nature of the infinite—must be of the attributes of the infinite, which are inseparable from the nature.

If the eternal ***Logos*** tabernacled in the flesh of man, the attributes of His divinity tabernacled also in the flesh.

360. The vital question, however, really is, Can the divinity, the infinite, be capacious of the humanity, the finite? For it is not the humanity that assumed the divinity; nor do they co-ordinately assume each other, but the divine assumes the human. It is the capacity of the divine, not of the human which is in question, and we ask not what can the human do with the divine in such a union, but what can the divine do with the human?

"Christ", as the Athanasian Creed says, "is one, not by conversion of divinity into flesh, but by assumption of humanity into God".

361. 2. It is objected that by this communication or fellowship of attributes, the human nature of Christ is exalted to divinity,—it makes the human divine.

362. Bruce says, "The Lutheran Christology, to say the least, threatens with extinction the reality of Christ's human nature. . . . . The authors of the Reformed reply (*Admon. Neost.*) to the *Formula of Concord* characterized the Lutheran distinctions between various kind of presences as impudent and wicked sophisms, cunningly and fraudulently devised to defend a false position. This may be rather strong language, but the statement is substantially correct". . . . .

Again he says, "the Lutheran Christology, in its zeal for the deification of Christ's humanity, really robs us of the Incarnation".

To all this it is answered that this is no more the necessary result than that the body becomes soul, because the attributes of the soul impart themselves to the body in a most intimate union. They are intrinsically in the soul, and derivatively in the body, and because of and so long as the body remains with the soul, exist.

363. 3. It is objected that if this doctrine were true the human nature would have to impart its attributes to the divine, because of the reciprocal character of the Union. Bruce says, "in the Lutheran Christology, we are given to understand that the communication is all on one side, divine attributes are communicated to the human nature, but not *vice versa*. . . . . God is not at liberty to descend; He can only make man ascend. Incarnation means not God becoming man, but man becoming God. Now this one-sided application of the distinctive principle might be politic and prudent, but it is not logical; nor can it boast of any moral recommendations to compensate for its want of logic".

But to all this it is answered that the reciprocity is not of the same kind on the two sides; for it is active on

the divine side only. On the human side it is passive in the union. The human, consequently, is receptive, while the divine is impartitive. It is not, as we have seen, that the two natures take each other so as to form one person, but that the divine takes to itself the human, so that the two natures constitute one person, and the inherent independent personality is the divine. The personality of the human is derived only by participation in the divine personality, and is consequently secondary, so that if we were to speak of the two natures as separated, we would have to speak of the divine nature as personal, as before the separation, while we would speak of the human nature as no longer endowed with personality. But the very supposition is self-destructive. The union is inseparable and must be so in its own nature to make possible personal identity and unity.

364. 4. It is objected that properties do not pass from their subjects.

To this it is answered that no passing away is involved, but the communication, fellowship and conjoint using of properties in personal union. Nothing passes away from the divine, everything remains in it, but is used, in the personal fellowship with it, by the human.

365. We have the analogous case of the soul and body, each of which has fellowship in and uses the attributes of the other in the person; but neither of which parts with its own.

366. In the illustration of fire and iron, the two are considered inseparably joined, so that the one resultant both cuts and burns. Fire can burn but cannot cut, and iron can cut but cannot burn, but the resultant can both cut and burn. Yet the iron gives up no essential attribute of iron, the fire no essential attribute of fire, and

there is a communion of attributes in a common factor so that the fire acts with the cutting and the iron acts with the burning.

367. 5. It is objected that the attributes of the divine nature cannot be separated from it, even in use, since they are identical with it,—but it is not necessary to separate the attributes from the divine nature, inasmuch as a human nature taken into personal union with it will be equally participant or indeed more obviously so because of this very identity between attributes and nature.

On any other supposition the ***communicatio idiomatum*** would involve a separation of the idiomata or attributes from the subject in which they inhere. But the true theology, which arises from the inseparable conjunction of the idiomata into the ***natura*** is that a ***communicatio naturarum*** is ***ipso facto*** and of necessity a ***communicatio idiomatum.***

We may close this discussion of objections to Lutheran Christology by a brief summary of the doctrine of the Evangelical Lutheran Church on the ***Person of Christ*** as given by ***DR. KRAUTH,*** in his ***Conservative Reformation:***

368. "The essential properties of each nature of our Lord are undisturbed by their union in Him, but as these two natures form one inseparable person, the whole person is involved in the acts of each part of it. Everything that the Saviour did and suffered is both divine and human, that is, it is personal. ***He*** did, and suffered all, and ***He*** is both human and divine. Every act, indeed, is done, every suffering endured, ***through*** or ***by*** the one or the other nature, but not without the personal presence of the other. Jesus Christ wrought miracles ***through*** the divine nature, but they were wrought ***by*** the human nature. ***Through***

His divine omnipotence sight was given to the blind, but His divine omnipotence wrought it *by* His human touch.

369. Jesus Christ died according to His human nature, but His death was the death of a divine person. *Through* His human infirmity He was crucified, but that human weakness wrought *by* His divine majesty an infinite sacrifice. Godhead cannot bleed, but the church is purchased by the blood of God; for He who bleeds is in one inseparable person, God as well as man, and His blood has efficacy, not because of the properties of the nature according to which He bleeds, but because of the attributes of His whole person, which is divine. Had not He who bled been personally God as well as man, His blood would not have availed. Jesus Christ is essentially and necessarily omnipresent according to the divine nature, but His human nature not of its own essence, or by a necessity resulting from its own attributes, but because the divine has taken it into personal union with itself, is rendered present *through* the divine. The divine neither loses nor imparts any essential attribute, nor does the human lose any essential attribute of its own, nor receive any essential attribute of the divine; but the divine, omnipresent of itself, renders present the human which has been taken into its own person.

370. The doctrine on which this rests is known in technical theology as the *communicatio idiomatum,* that is, the *common participation of properties,* the doctrine that the properties of the divine and human natures are actually the properties of the whole person of Christ, and actually exercised by Him in the unity of His person. We Lutherans affirm that there is a real *common participation* of the whole person in the properties of both natures. The Reformed deny it, and say there is no real

common participation, but that each nature is isolated from the other in its attributes, and that the person of Christ has only the common participation in the names of the two sets of attributes, the human and divine. In other words, the question which divides us is between a ***communicatio idiomatum,*** and a ***communicatio nominum,*** the question whether the two natures enjoy a common participation of properties in the one person, or merely a common participation of names. To Lutherans, the view we reject seems logically to run out into a denial of the unity of Christ's person, and of the reality of the incarnation".

VII. THE MODERN DEVELOPMENT OF THE CHRISTOLOGICAL DOGMA.

371. The Chalcedonian Christology, which lies at the general basis of the Lutheran Christology, is regarded by the Greek and Roman, and by the majority of the orthodox Protestant theologians, as the highest Christological knowledge attainable. One of the great theologians says "the human mind is unable to go beyond it in the endeavor to unfold the mystery of Christ's complex person".

On the other hand, the Chalcedonian Christology has been subjected to a rigorous criticism by some evangelical divines, but especially by rationalistic theologians, notably the modern Kenoticists, by Ritschl and his followers, and Unitarians.

372. The rationalistic tendency reduced the ideal elements in the history of Christ more and more to the character of a moral example.

373. The philosophic speculations on the contrary

emphasize the ideal,—sometimes making an ideal of moral perfection, or of the unity of the infinite and the finite, or of God and man,—but denied that there was a historical actualizing of this idea in Jesus.

Schleiermacher sought to establish the unity of the ideal and of the historical in Christ, as the ideal man.

374. The recent churchly theology attached itself to this latter view, and from it advanced with more or less decision to the old church doctrine of the God-man, endeavoring to make comprehensible the earthly historical actuality of His person by a deeper apprehension of the humiliation.

375. The so-called modern theology lays stress with more or less distinctness either on the philosophical conception of the ideal in the character of Jesus, or on the rationalistic tendency of dwelling on Christ's character as a moral example.

1. Socinianism or Unitarianism.

376. Socinus (1539—1604) and his early followers held much more exalted views of Christ than those who are now called Socinians, and who regard Christ as an ordinary man. The term Unitarian includes Arians, Semi-Arians, genuine Socinians, and Humanitarians.

ZOECKLER (in ***New Schaff-Herzog***) treats very fully the whole subject of Socinianism. The Socinian Catechism expressly teaches that the Scripture denies to Christ the divine nature, in so far as it testifies to his humanity. Against the doctrine of ***pre-existence*** it is maintained that the "beginning" (John 1: 1) is the beginning of the Gospel. It denied the duality of the natures in the one person on the ground of its impossibility.

377. 1) Two absolutely different substances can not

unite in one person, because mortality and immortality, variability and invariability are irreconcilable; 2) if the union of the two natures be inseparable, then Christ could not have died; 3) the height of absurdity is the ***communicatio idiomatum*** of Lutheran doctrine. The Socinians took the Reformed principle on which the ***communicatio idiomatum*** was denied and ran it out logically to the denial of the unity of the person.

378. Professor Bruce (***Humiliation of Christ***) divides the Humanitarians into five classes.

379. 1. Those who take their stand on thoroughgoing naturalism, refusing to recognize miracle in any sphere, physical or moral, and therefore declining to accept even the old Unitarian view of Christ, according to which, while only a man, He was yet a ***perfect*** man. Represented by Baur of Tuebingen and Renan.

380. 2. Those who banish the supernatural from the physical sphere, yet would retain it in the ethical, and confess the ***sinlessness*** of Jesus, and revere Him as the Ideal Perfect Man. This view is held by Unitarians such as Martineau and Channing.

381. 3. Those who side with the naturalistic school in ***opinion,*** but with the supernaturalists in ***feeling,*** and may be known as the school of ***Sentimental Naturalism.*** They handle the Gospel history in a sober and reverent manner, and this school can boast of an array of distinguished writers, including Ewald, Keim, Weizaecker and Matthew Arnold.

382. 4. Those imbued with the scientific spirit of our time, or tinctured with the ***Zeitgeist.*** They do not believe in miracles in the sense of events which have no natural causes. Some find the key that unlocks all mysteries in ***animal magnetism.*** In Christ and His apostles

the magnetic and spiritual forces culminated. Magnetism also explains answers to prayer. Probably one of the best representatives of this school is the Rev. H. R. Haweis, one of the former pulpit orators of the Church of England. His views of the person of Christ are very eccentric. His opinions are very crude and undigested, as are the majority of this class of men who are governed by the scientific spirit of the age. Creeds and dogmatic systems are regarded with morbid disgust, and they consider Jesus, so far as known, the wisest and best of men, but many of their views can scarcely be characterized as Christian, and all that we can say of their Christological speculations is that they are humanitarian and Unitarian.

383. 5. Finally, the fifth class embraces those who hold with the naturalistic theologians in rejecting the Church doctrine, but do so not on speculative grounds, but on the ground of positive exegesis. They advocate a theory of Christ's person similar to that of Schleiermacher, according to which Christ is the ideal, perfect man, and nothing more,—and take this position, not so much on philosophic grounds, but maintain that such is the Scripture view. Substantially the theory held by them is the same as that of the Old Socinians, but while the Socinians emphasized the distinction between God and man, the modern advocates of the ***Ideal Man theory*** emphasize the essential identity of the divine and the human, and adopt modes of expression from which the old Socinians would have shrunk.

384. The best representative of this school is ***Beyschlag,*** who holds that Christ was the divine idea of humanity for the first time realized in history, the perfect man, and just because the perfect man, therefore the Son

of God, the natures of God and man being essentially identical.

2. Arminianism.

385. In Holland, its original home, Arminianism soon became allied with the more liberal tendencies of Socinianism, Rationalism, and Universalism, thus withdrawing itself from the traditional interpretation of Christianity. In England it soon developed a strong affinity with Socinianism in its doctrine of the person of Christ. Arminianism tended to Subordinatianism,—a Godhead of grades.

3. Rationalism.

386. Rationalism arose, toward the close of the eighteenth century, as a reaction against creeds, and became very radical in its statements. It ignored the divine nature, and fell back upon a purely human Christ. In fact it rejects everything supernatural in the person of Jesus.

4. Pantheistic Christology.

387. The foundations of Pantheistic Christology were laid by Schelling and Hegel, and probably best represented by Daub, Marheineke, and Goeschel (right or conservative wing of Hegelianism), and by Strauss and Biedermann (left or radical wing). It starts from the idea of the essential unity of the divine and human, and teaches a continuous incarnation of God in the human race as a whole. It denies, therefore, the specific dignity of Christ as the one and only God-man. Strauss says, "The infinite can not pour out its fulness into a single individual. . . . Mankind, the human race, is the God-man. The

key to a true Christology is that the predicates which the Church applies to Christ, as an individual, belong to an idea, or to a generic whole".

5. Schleiermacher.

388. Schleiermacher (*d.* 1834) made the beginning of the return to the churchly Christology, but in the path of modern thinking. He sought to establish the person of Christ in the needs of religious consciousness. The school of Schleiermacher in all its modifications has many representatives not only in Germany, but also in England and the United States.

Though Kant may be said to have inaugurated the modern humanitarian view, and regarded Christ as the representative of the moral idea, he, nevertheless made a distinction between the ideal Christ and the historical Jesus.

On the other hand, Schleiermacher and his school represent the highest form of humanitarianism with an important admission of the supernatural or divine element. He rises above humanitarianism by emphatically asserting Christ's essential sinlessness and absolute perfection, and a peculiar and abiding indwelling of the Godhead in him, by which he differs from all men. It might be interesting to outline his whole theory of Christology, but probably more valuable will be a criticism of his views.

Dr. Hodge sums up the objections to his Christology as follows:

389. 1. It is not and does not pretend to be biblical.

2. His system is a matter of speculation from beginning to end; he was true neither to his philosophy nor to

his religion; it is a philosophical theory and nothing more.

3. It is founded on Pantheistic principles; he did not admit the existence of a personal, extramundane God; Baur says of him, that he swung to and fro between the idealism of Kant and Fichte, and the pantheism of Spinoza and Schelling.

4. His system ignores and involves the rejection of the doctrine of the Trinity; he excludes the personal preexistence of Christ. There was no Son of God, before the birth of Christ in Bethlehem.

5. He makes Christ a mere man. He is the Ideal man, the ***Urbild,*** a perfect man. There was in Him but one nature, and that nature human.

6. Rothe.

390. Rothe (***d.*** 1866), one of the greatest speculative theologians of the nineteenth century, finds fault with the Orthodox Creed for teaching that incarnation is limited to Christ, holding that ***God*** is ***incarnate*** in redeemed humanity at large, and that in the incarnation of Christ we have only the beginning of a process. He abandons the orthodox dogma of the Trinity, and denies the two natures in Christ, but fully admits the divine-human character of the one personality of Christ, holding that the personal and absolute union with God was not completed until it took place at His perfect self-sacrifice in death.

7. Horace Bushnell.

391. Bushnell (***d.*** 1876), in his theory of the person of Christ, strongly resembles those of Schleiermacher and Rothe, but differs from them in holding to the eternal

pre-existence of Christ, however in a Sabellian sense. He also maintained the full divinity of Christ on the Sabellian basis. He rejects three essential persons in the being of God, with three distinct consciousnesses, wills, and understandings, and substitutes for it simply a trinity of revelation, or three impersonations. At the same time, Bushnell holds to a full yet sinless humanity of Christ, and it has truly been said, that the tenth chapter of his work on ***Nature and the Supernatural*** is one of the ablest and most eloquent tributes to the sinless perfection of the moral character of Christ.

8. The Modern Kenotic Theory.

392. The modern Kenotic theory differs from the theories just noticed by its orthodox premises and conclusions as far as the dogma of the Trinity and of the eternal Deity of Christ is concerned, but it departs from the Chalcedonian doctrine of the two natures in Christ, and holds to one divine-human Christ, with one consciousness and one will. It makes the humiliation consist, not in a concealment merely, but in an actual abandonment of the divine attributes of omnipotence, omniscience, and omnipresence, during the whole period of humiliation from the incarnation to the resurrection,—the differences between the advocates of this theory referring to the degree of the Kenosis or emptying.

393. Schaff (in ***New Schaff-Herzog***) says: "It substitutes a ***genus Kenoticum,*** or ***tapeinoticum,*** for the ***genus majestaticum*** of the Lutheran Creed,—in other words, a communication of the properties of humanity to the divinity, for a communication of the properties of the divine nature to the human. Instead of raising the finite to the infinite, the Kenotic theory lowers the infinite to

the finite. . . . . In becoming incarnate, the second person of the Holy Trinity reduced himself to the limitations of humanity. . . . . The incarnation is not only an assumption by the Son of God of human nature, but also a self-limitation of the divine Logos; and both constitute one divine-human personality".

The forms which the new theory assumes in the hands of its expounders are scarcely less numerous than the expounders themselves. It is difficult to find two writers who state the common doctrine in precisely the same way.

394. Bruce, in his ***Humiliation of Christ,*** says: "Some teach a relative Kenosis, some an absolute; some a dualistic view of the constitution of Christ's person, as formed by the union of the depotentiated Logos, with a human nature consisting of a true body and a reasonable soul; others regard the person of Christ from a metamorphic point of view, making the self-emptied Logos take the place of a human soul. Finally, there are differences among the Kenotic Christologists as to the extent to which they carry the Kenosis,—some being Apollinaristic in tendency, though careful to clear themselves from suspicion on that score; others inclining to the humanistic extreme".

395. Bruce, in his excellent treatment of the subject, distinguishes between ***four*** distinct Kenotic types, 1) the ***absolute dualistic*** type, 2) the ***absolute metamorphic,*** 3) the ***absolute semi-metamorphic,*** and 4) the ***real*** but ***relative*** type.

Of the first type, ***Thomasius*** may conveniently be taken as the representative; of the second, ***Gess;*** of the third, ***Ebrard;*** of the fourth, ***Martensen.***

9. Thomasius.

396. Though ***Thomasius*** (*d.* 1875) in his greatest work, ***Christi Person und Werk,*** gives us a complete and satisfactory treatment of the ***work*** of Christ, combining the Anselmic doctrine and the old Lutheran conception of the vicarious atonement, he, nevertheless, departs from the Chalcedonian doctrine of the Trinity, and rejects the Lutheran Christology. He is the earliest advocate, in the nineteenth century, of what is known as the modern ***Kenotic*** theory. He claims that the Lutheran conception of the personal union is that the properties of the infinite are imparted to the finite, but that modern Lutherans who would be faithful to the first principles of the Christology taught by their fathers, must forsake the ***majestatic genus*** and substitute a ***Kenotic*** genus, or an impartation of human properties to the divine nature.

397. The Incarnation itself is to be regarded in two lights,—as the ***assumption*** by the Son of God of human nature in its integrity, and as the ***self-limitation*** of the Son of God in the act of assuming human nature. The Incarnation consists in this, that the Son of God enters into the form of human finitude, and that God really takes part in a human mode of existence subject to the limits of space and time, and to the conditions of human development. He holds that Incarnation is for the Son of God a self-limitation, self-emptying of the divine manner of existence, and of the divine glory which He had from the beginning with the Father, and which He manifested or exercised in governing the world.

398. While Christ is stripped of omnipotence, omniscience and omnipresence, for Thomasius holds that the Redeemer during His earthly state was neither almighty,

nor omniscient, nor omnipresent, for our author does not regard the miracles of Christ as evidence of omnipotence as they were wrought through the Holy Spirit and did not prove Christ's divine nature,—nevertheless he claims that Christ retained all ***essential*** attributes of Deity,—absolute power, absolute truth, absolute holiness and love.

According to Thomasius the Son of God has no life or activity, no knowledge, presence, or power outside of or apart from his humanity.

399. The Son of God has not reserved for Himself a special existence-form, a special consciousness, a special sphere or power of action; He does not exist anywhere outside of the flesh. In Christ there is but one activity, one consciousness. In the human thinking, willing, acting, the Logos thinks, wills, and acts. All dualism of a divine and human existence-form, of a divine and human consciousness, of a concomitancy of divine and human action, is excluded. His departure from Chalcedonian and Lutheran Christology is almost endless.

10. Gess.

400. ***Gess*** starting from a theosophic Biblical realism, carried the Kenosis to the extent of a suspension of self-consciousness and will. Gess assumes an actual transformation of the Logos into a human soul. Consequently the soul of Christ was not derived from Mary; He became a rational human soul, so that He had no need of assuming another soul. The Son, in becoming man, lost the consciousness, and with the consciousness the activity, and with the activity the capacity to receive into Himself the influx of the Father's life. By the descent from heaven is signified the humiliation or Kenosis. With His descent from heaven the Logos parted not only with

the so-called relative attributes, omniscience, omnipresence, and omnipotence, but also with those which Thomasius by way of distinction calls the immanent attributes of Deity.

401. Gess is not willing to admit that his doctrine amounts to a metamorphosis of the Logos into a man. He tries to reconcile this metamorphic theory of the Incarnation with the doctrine of the Trinity, but admits that his theory involves four consequences for the internal life of the Triune God,—

1) the eternal begetting of the Son by the Father is brought to a stand during the time of the Kenosis;

2) the Son, during the same time, cannot be the life-source out of which the Holy Ghost flows or proceeds;

3) during that time the subsistence of the world in the Son, its upholding and government through the Son, is suspended;

4) as the glorified Son remains man, from the time of His exaltation, a man is taken up into the trinitarian life of God.

11. Ebrard.

402. Ebrard is the best representative of the Reformed Church in its Kenotic tendencies. He agrees with Gess in making the incarnate Logos take the place of the human soul.

The Kenosis does not mean that Christ laid aside His omniscience, omnipotence, and omnipresence, but He retained these in such a way that they could be expressed or manifested, not in reference to the collective universe, but in reference to particular objects presenting themselves to His notice in time and space.

He accepts the Chalcedonian formula—two natures

in one person; but by two natures he does not understand two subsistent natures united to each other, but two aspects of the one divine human person. The human nature was not an existing thing, but merely a complex of properties. Christ is not God and man, partly God, partly man, but wholly man. Christ is the Son of God, who has by a free act denuded Himself of His world-governing, eternal form of being, and entered into the human form of being. It is a divine person who has made Himself a human person. Gess' view of Christ is thoroughly humanistic, while Ebrard's view wears a decided appearance of Apollinarism. In Ebrard's case the metamorphosis consists in an exchange of the eternal for the time-form of existence; an exchange, which once made, is perpetual.

12. Martensen.

403. Martensen, the distinguished Danish theologian, more cautiously taught only a relative, though real, Kenosis. He distinguishes between the ***Logos revelation*** and the ***Christ revelation.*** It was needful that the pre-existent Logos should become man, and supplement the Logos-revelation by a Christ-revelation. This latter consists of such a union of the divine and human natures that a man appears on the earth as the self-revelation of the divine Logos, as the God-man.

With the incarnation the eternal Logos did not cease to exist in His general world-revelation, nor was the Logos, as a self-conscious personal Being, inclosed in His mother's womb, nor born as an infant. The Son of God was in His mother's womb not as a self-conscious divine Ego, but as an immature unborn child.

He is true God; but, in the Christ-revelation, the true

Godhead is never outside the true humanity. It is not the naked God we see in Christ, but the fulness of Godhead within the compass of humanity.

He speaks of the dualism, the grotesque representation of the old orthodox Christology, according to which Christ, as a child in the cradle, secretly carried on the government of the world with the omniscience that world required, while, at the same time, in His human nature He grew in knowledge and wisdom.

13. The Kenotic Theory criticized.

404. A series of notable theologians among the Germans attach themselves to modern Kenotic views, with manifold variation and with more or less distinctness in statement, and as is natural they have their followers among their pupils, in England and the United States. Among the Germans we may mention Besser, Delitzsch, Hofmann, Kahnis, Luthardt, Oehler, Schoeberlein, Steinmeyer, and others, whose orthodoxy in the Catholic and Christian sense, on other points, is above suspicion.

405. In general, we may remark:

1) This theory in all its forms is a departure from the faith of the Church. The Chalcedonian doctrine of two natures in Christ the new theory rejects. The Logos did not assume human nature, but human attributes. Gess, asserts over and over again, that it was the substance of the Logos that was the human soul of Christ. It agrees with Apollinarianism in saying that the Logos was the rational element in Christ; and it agrees with Eutychianism in saying that Christ had but one nature. In asserting the oneness of Christ's nature, it denies that He had two wills.

2) It neglects the great scriptural principle that so

intimate is the personal union, that whatever can be predicated of the person of Christ, can be predicated either of his human or his divine nature.

3) It carries the idea of the self-limitation of the Logos to the extent of a metaphysical impossibility. It contradicts the unchangeableness of God. It is inconsistent with the revealed nature of God. He is a Spirit, infinite, eternal, and immutable. Any theory which assumes that the Son of God lays aside His omnipotence, omniscience, and omnipresence, and becomes as feeble, ignorant, and circumscribed as an infant, contradicts the first principle of Scripture and religion.

4) This theory destroys the true humanity of Christ. He is not and never was a true man. He never had a human soul or a human heart.

5) Many (if not most), of the advocates of this theory have such a conception of the Trinity, or of the Trinitarian Process, which involves a Subordinatian view of the relation of the Son to the Father.

6) Many modern members of this school are influenced much more by the scientific than by the religious interest.

7) There are differences between the Kenotic theory and Socinianism. The Christ of the Kenosis is God self-humbled to man's level; the Socinian Christ is man exalted to the highest human level. It is very suggestive, however, that Ritschl characterizes the Kenotic theory as *verschaemter Socinianism.*

8) The true Kenosis is a renunciation of the ***use,*** but not of the ***possession*** of divine attributes. The former is possible, the latter impossible. God can do nothing that is contrary to His rational and moral nature. God cannot give up any of His metaphysical and intellectual at-

tributes, for they belong just as much to the essence and nature of God as His moral attributes of love and holiness.

406. In particular, we may remark:

9) The ***Thomasian*** theory of the Incarnation involves two acts, 1) an assumption of human nature on the part of the Logos, which is an exercise of ***omnipotence;*** and 2) an act of self-limitation, a ***deposition*** of divine power, the ***loss of omnipotence.*** These two acts, distinct in thought, coincident in time, are simply aspects of one and the same act. One act of will has contrary effects. What queer speculation! Are such contrary effects of one act of will compatible? And shall we add, that Thomasius then leads us into a heathenish view of the Incarnation?

10) His Kenosis reduces the Logos to a state of helpless impotence. With Ebrard there is no depotentiation, but only a change in the ***mode*** of exercising power. This impotence Thomasius reluctantly admits, when he quotes with approval the observation of Kahnis, that the miracles of Christ did not prove His divine nature, but simply His divine mission.

11) According to Thomasius and Gess by this one act of depotentiation, the Logos is reduced to such a state of impotence, that His Kenosis becomes a matter of physical necessity. On this view, the Logos knew not what it was to be an infant in the cradle, what it was to be a boy subject to His parents, what to grow in wisdom or stature,—for in those years the Logos was asleep, unconscious. With infants, children, and youths, He has not yet learned to sympathize,—only with full-grown tempted man has He a fellow-feeling. And Dorner says: The Kenosis of Self-depotentiation fails to perform that at which it aims. For if the Logos has given up His

eternal self-conscious Being, where is His love during that time? Love without self-consciousness is an impossibility.

12) Another objection to the ***Thomasian*** theory, is, that he teaches that there are in Christ two life centers, the depotentiated Logos and the human soul. Bruce tersely says that this implies that "the two life centers, the self-reduced Logos and the human soul, are like the two eyes or the two ears of a man. As the sensations of both organs coalesce in one mental act of perception, the duality of the organs does not produce any duality of consciousness . . . . nor is it necessary to the act of perception,—one eye or ear being able to do the work of the two". Dorner remarks according to this theory,—"we have nothing but two homogeneous magnitudes in and alongside of each other, ... and the result aimed at resembles a duplication of one and the same, through which the one or the other is rendered useless".

407. 13) We cannot conceive of such a self-limitation of the Logos without suspending the intertrinitarian process, and also the doctrine of the Trinity as revealed in Scripture. It would stop for thirty-three years, as Gess frankly admits, the eternal generation of the Son, the procession of the Spirit from the Father and the Son, and the government of the world through the Logos.

14) A prominent Unitarian Divine, writing from his standpoint, pronounces the Kenotic theory "only a metaphysical makeshift to cover the real contradiction which in the Chalcedonian theology stands visible to every intelligent eye". (! ! !)

15) The metamorphic theory of Christ's person, as expounded by Gess, is liable to two grave objections. He holds that "the Word became flesh" means, that the

flesh and blood which he assumed became in this union a determining power for the Logos. The Incarnation signifies the subjection of Deity to the dominion of matter. The result involves loss of self-consciousness, and therewith of the divine attributes of omniscience, omnipotence, omnipresence, and even eternal holiness. The other objection is, with the conversion of the Logos into a human soul, Gess quite consistently treats sin as a real possibility for Jesus. All Kenotic theories following the type of Gess, are doomed to oscillate between Apollinarism and Ebionitism.

408. 16) According to the Kenotic theory of ***Ebrard,*** Christ wears the aspect of a middle Being, neither God nor man, but more the former than the latter. Christ was neither more nor less than the ideal man, the head of the human race, in whom the organism of humanity found its unity. Christ, even in His miracles, was not superhuman, but only ideally human. He combined in His person the two natures, not indeed as separate parts, but as two aspects of one and the same being.

409. Bruce says: "On the ambitious speculations concerning an Incarnation independent of sin, as the realization of the great end of creation, ... interwoven into his Christology, I offer no remark. . . . I simply observe, that the Christological theory of this author seems to be more in harmony with the pretentious philosophy with which it is associated, than with the facts of gospel history, or with the christian faith concerning our Lord's person. . . . . His self-complacency in regarding his theory at once scriptural and ecclesiastical orthodox, and his attempt to bring Patristic and the Reformed Christologies into conformity with his views can hardly appear, to a dispassionate reader, in any other light

than as a characteristic display of perverse ingenuity. . . . . John of Damascus may be taken as a more reliable expositor of the Church doctrine than the erratic modern divine".

17) Some of the objections here raised against the Kenotic theory do not apply to Martensen. The Kenosis while real is only relative. With him incarnation consists in a voluntary act, by which the Logos becomes a human life center, without His power becoming exhausted in the act. His theory is not open to the charge of making the Logos, by one act of self-depotentiation, incapable of displaying His gracious love during His earthly life.

410. Of the three possible meanings of the passage in the Epistle to the Philippians, 1) that the Logos retained the form of God in becoming man (taught by the Fathers and Lutheran Christology), 2) that He absolutely renounced the divine form in becoming man (the school of Gess and Ebrard), 3) that in becoming man the Logos entered into a form of existence which involved a real renunciation of the divine form,—this last best fits to the hypothesis of a double life taught by Martensen and his school.

411. The idea of a "double life" of the Logos raises speculative questions which Martensen has not attempted to answer, and which have not been satisfactorily cleared up by his followers. How can the same mind be conscious and unconscious, finite and infinite, ignorant and omniscient, at the same moment?

412. 18) We close this discussion of the Kenotic theories with a quotation from Bruce, summing up the conclusion of his investigation:

"Wisdom dictates that we should clearly and broadly

distinguish between the great truths revealed to us in Scripture, and the hypothesis which deep thinkers have invented, for the purpose of bringing these truths more fully within the grasp of their understandings. . . . . The effect, though not the design, of these theories of Christ's person, has been to a large extent to obscure the elementary truths,—the unity of the person, or the reality of the humanity, or the divinity dwelling within the man, or the voluntariness and ethical value of the state of humiliation. That is, certainties have been sacrificed for uncertainties, facts for hypotheses, faith for speculation. If this be the testimony of history, then the lesson is plain: Be content to walk by faith, and take care that no ambitious attempt to walk by sight rob you of any cardinal truth relating to Him in whom dwelleth all the fulness of the Godhead bodily".

14. The Ritschlian Theory.

413. Albert Ritschl (*d.* 1889) regards Christ as "unique in his own order", the revealer and bearer of religious and ethical truth. In this sense he is the Son of God; and his "apprehension of himself as the Son of God is ever attained through his adoration of God as his Father". It is folly to attempt to explain the physical origin of the person of Christ. All is to be set aside from the discussion of Christ's Person, which can not be and has not been tested by "the Christian community", in its experience.

What ecclesiastical tradition offers about the origin of the Person of Christ is obscure in itself and is not fitted to make anything clear. The determination of the personal relation of Christ to God the Father is not a matter of scientific inquiry. The specific and complete revela-

tion of God in Christ is "the grace and truth" which dwelt in him. These are his divinity, and divinity does not reside in the will. Although the earthly Christ lacks the traits of divine omnipotence, omniscience, and omnipresence, he is recognized and honored as God by the faithful. Christ's divinity lies in his world-conquering power, in his own patience, and in the Christian community. It rests not in his physical origin, which has never yet been reconciled with his historic appearance and never can be.

15. Dorner.

414. ***Isaac August Dorner*** (*d.* 1884), the author of the ***History of the Development of the Doctrine of the Person of Christ, 5 vols.,*** a rich mine of accurate and extensive scholarship, was one of the profoundest and most learned speculative theologians of the last century, ranking with Schleiermacher, Neander, Nitzsch, Julius Mueller, and Richard Rothe.

The central idea of his system was the divine-human personality of Christ, as the highest revelation of God, the perfect ideal of humanity. Christ is the centre of humanity, and not merely an individual. In him the divine and human natures were united. This union involved no diminution of the Logos. The impossible idea of an essential self-limitation of the Logos is discarded, and in its place is assumed the rational idea of a limitation of the self-communication of the Logos to humanity, and he emphasizes a gradual or progressive incarnation. In other words, the eternal personality of the divine Logos entered into the humanity of Jesus, measure by measure as it grew, and became capable and worthy of receiving it. There was a progressive self-communication of the

divine Logos to Jesus, and a moral growth of Jesus in holiness keeping step with the former. The process of union began with the supernatural conception, and was completed with the ascension. Christ became conscious of his Godhead as he became conscious of his manhood.

In a summary we may say that Dorner considers the union of the Logos with the man Jesus as the result of a gradual impartation so that the God-man is not the result of a direct union of the two natures, but it is the total result of the earthly life of Christ. It is a theory of two persons gradually fusing or confusing into one person.

415. Philippi objects to Dorner's view: 1) that it implies a pantheistic identity of essence in both God and man; 2) that it makes the resurrection, not the birth, the time when the Word became flesh; 3) that it does not explain how two personalities can become one.

16. Two American attempts to solve Christological Problems.

It might be of interest to learn how two representative American theologians view this whole subject.

416. 1) ***LEWIS FRENCH STEARNS,*** in his ***Present Day Theology,*** represents the most conservative tendency in Congregationalism and largely in Presbyterianism, and was a theologian (died 1892) of the highest merit. In chapter ninth of his well-known work, he discusses the problems connected with the doctrine of Christ's person, and aims to give some account of the theories by which the theologians have attempted to solve them. In substance he says as follows:

417. 1. The first problem is the reason for the incar-

nation. The traditional answer is the Word became flesh to overcome sin and the consequent need of redemption.

The great majority of thinkers in the Christian Church have agreed with Anselm in his great work "Cur Deus Homo?".

On the other hand, it is held that the incarnation would have taken place had there been no sin. This has been presented with great force and plausibility by some of the most distinguished speculative theologians of recent times in Germany, notably by Martensen and Dorner. Man needs the God-man for its perfection as well as for its redemption. Christ is the Head of mankind; without Him the race would be incomplete. Had Adam remained holy, Christ must still have needs come, to sum up all things in himself (Eph. 1: 10).

Of course, if this scheme of doctrine be true, it follows that the incarnation is essential to the evolution of humanity apart from the fact of sin. This is very beautiful speculation, but there is little in the Scriptures to sustain it. The existence of sin and the need of redemption are the only reasons given for the coming of Christ. The very passage upon which those, who teach an incarnation apart from sin, principally rely, seems to make redemption through Christ's blood an essential part of His coming (Eph. 1: 7).

418. 2. Another problem relates to the possibility of the incarnation. In the person of Christ the infinite and the finite are united. The mighty God has become man. Is not this conception of the God-man self-contradictory?

Christianity holds to both the immanence and the transcendence of God. By its doctrine of the divine immanence it removes the most forcible objections to the incarnation.

If the Infinite dwells in every grass-blade, there is no self-contradiction in the idea of His indwelling in the Christ. Man was created in the divine image and in an especial sense for the divine indwelling. Is it then altogether strange that God should find in a higher and fuller sense His abode in the perfect humanity of the Christ?

The glory of God is in His condescension. He does not demean Himself when He takes upon Him the sins and sorrows of men; rather He manifests His greatness (Isa. 57: 15). It is in accordance with the character of God, as He has revealed Himself, that He should condescend to take up His permanent abode in humanity through the incarnation, and especially that He should do it for the sake of redeeming a lost race. God could not have done a thing more Godlike than this.

419. 3. Still another problem is that of the Kenosis or self-emptying. Are we to understand that when the Logos became flesh he emptied himself of the divine attributes? Did the divine nature conform itself to the limits of the human nature? Or did the divine nature remain in full possession of the divine attributes? Was Christ, as to his Deity, omniscient, omnipotent, and omnipresent, while in his humanity he was ignorant, weak, and confined to a single place?

420. The traditional theology accepts the latter alternative. It believes it necessary if we are to maintain both natures in their integrity. While in his state of humiliation, the eternal Son, according to His divine nature, was in the full exercise of His divine attributes, manifesting the divine glory in Heaven, upholding the whole creation by the word of His power, governing all things by His providence.

The advocates of this theory, and the Christian

Church, always asserted that the God-man was but one person, yet they have held that there were two consciousnesses in Him, the one divine and the other human.

421. Many modern theologians have aimed to explain this mystery by a different line of speculation. They aim to maintain the unity of Christ's person, even at the expense of the integrity of his two natures. Prominent among these theologians are Gess, Thomasius, and Godet. They find their starting-point in Lutheran Christology. Instead of holding that the attributes of the divine nature are communicated to the humanity, they transpose the relation, holding that while Christ was on earth the attributes of the human nature were communicated to his Deity. By a process of self-limitation the divine Son reduced himself, as it were, to the dimensions of humanity. He divested himself even of his eternal self-consciousness.

422. Closely connected with these Kenotic theories is that of the great German theologian Dorner, known as the theory of Progressive Incarnation.

At first the union was what might be called a natural or physical one. As the process of growth proceeded, it became more and more an ethical or moral union. This moral union was consummated in the death of Christ.

What shall we say of these various views?

(1) The traditional theory rightly emphasizes the integrity of the two natures after the personal union has been constituted. It will not allow the Deity of Christ to be in the slightest degree infringed upon. Yet there are grave difficulties. The idea of a double consciousness seems to sever the personal unity. There is a duality in the doctrine which we strive in vain to remove.

423. (2) The Kenosis theory removes one set of

difficulties by raising another far more serious. When the self-limitation has been effected, all duality disappears. There is but one consciousness, one process of development. It explains Christ's earthly life at the expense of his divinity.

424. (3) Dorner's theory of progressive Incarnation is novel and beautiful as an explanation of the facts of Christ's earthly life, but his theory gives rise to grave doubts. It is but an attempt to solve the problem.

425. What, then, shall we say? The answer is plain. The problem is too great. During all the state of humiliation there were reminiscences of the glory before the world was, and presentiments of the power and divine majesty in the future. The farther we penetrate into the mystery, the profounder it becomes. The theologian who has pondered the subject for years, and studied all the theories, cannot answer the questions which his own little child puts to him.

426. 4. There still remains the problem of the present nature of Christ. He has ascended into glory and sitteth at the right hand of God. How does his person stand related to his natures? Undoubtedly in the main there has been no change. Jesus Christ is the same, yesterday, today, and forever. He is, and continueth to be, God and man, in two natures and one person forever.

But have his divine attributes been communicated to his human nature? Is the human nature omnipresent since the glorification of Christ?

427. "So say the Lutherans, ... moved thereto by their doctrine of the Lord's Supper. That Christ's human nature should be present in a true sense in a thousand worshipping assemblies at the same time, and communicated to every one who partakes of the consecrated

bread and wine, this must be the case. And even though we may hold a wholly different doctrine of the sacrament, there is much in the theory of Christ's human omnipresence to commend it to our acceptance.

428. The ordinary view in our branch of the Protestant Church is that Christ is present only by his Spirit. His humanity is circumscribed and local. It is now in heaven, the place where God manifests His highest glory. It is as truly absent from us as our friends who have passed from earth and gone to be with him. We ask, what it means for Christ to be with us by his Spirit? Is it not a real presence? When he dwells in our hearts by faith (Eph. 3: 17), is it not a real indwelling? Is he in reality far from us in his humanity? And so to those who think most deeply on this subject, and with most real longing for personal communion with the human Christ, the Lutheran view has great attractiveness, even though they may not see their way clear to accept it".

429. 2) Our second representative American scholar is ***Augustus Hopkins Strong,*** a conservative theologian among the Baptists, who in his ***Systematic Theology*** (3 vols.), has given us an able compendium and commonplace-book for students and pastors of his denomination. He is of the Reformed type of theology and follows the exegesis of Lightfoot and Meyer, and devotes ***pp.*** 669—710 of his work to the ***Person of Christ.***

430. Dr. Strong holds to the reality of the ***humanity*** of Christ and says, "The passages here alluded to abundantly confute the Docetic denial of Christ's veritable human body, and the Apollinarian denial of Christ's veritable human soul. More than this, they establish the reality and integrity of Christ's human nature, as possessed of all the elements, faculties, and powers essential

to humanity", "free both from hereditary depravity and from actual sin".

431. Of the ***deity*** of Christ, he says:

"We need only refer to the evidence here given, that, during his earthly ministry, Christ:

1) Possessed a knowledge of his own deity;

2) Exercised divine powers and prerogatives; . . . . in other words, that there were in Christ a knowledge and a power such as belong only to God. The passages cited furnish a refutation of both the Ebionite denial of the reality, and the Arian denial of the integrity of the divine nature in Christ".

432. Of the union of the ***two natures in one person,*** he says: "Distinctly as the Scriptures represent Jesus Christ to have been possessed of a divine nature and a human nature, each unaltered in essence and undivested of its normal attributes and powers, they with equal distinctness represent Jesus Christ as a single undivided personality in whom these two natures are vitally and inseparably united, so that he is properly, not God and man, but the God-man. . . . . The attributes and powers of both natures are ascribed to the one Christ, and conversely the works and dignities of the one Christ are ascribed to either of the natures, in a way inexplicable, except upon the principle that these two natures are organically and indissolubly united in a single person. . . . . The foregoing proof of the union of a perfect human nature and of a perfect divine nature in the single person of Jesus Christ suffices to refute both the Nestorian separation of the natures and the Eutychian confounding of them. . . . . .

433. The Lutherans hold to a communion of the natures, as well as to an impartation of their properties: 1)

genus idiomaticum—impartation of attributes of both natures to the one person; 2) ***genus apotelesmaticum***—attributes of the one person imparted to each of the constituent natures. Hence Mary may be called "the mother of God" as the Chalcedon symbol declares, "as to his humanity", and what each nature did has the value of both; 3) ***genus majestaticum***—attributes of one nature imparted to the other, yet so that the divine nature imparts to the human, not the human to the divine. The Lutherans do not believe in a ***genus tapeinoticum,*** that is, that the human elements communicated themselves to the divine. The only communication of the human was to the person, not to the divine nature, of the God-man. . . . . .

434. The ***genus majestaticum*** is denied by the Reformed Church, on the ground that it does not permit a clear distinction of the natures. And this is one great difference between it and the Lutheran Church".

Of modern ***misrepresentations*** of the Personal union, he discusses two theories:

1) The ***Kenotic view*** of Gess, Hofmann, and Ebrard of Germany, and Henry Ward Beecher, a good representative in America.

435. Against this theory he urges the following objections:

(1) It rests upon a false interpretation of John 1: 14.

(2) It denies both the true humanity, and the true deity, of Christ.

(3) It is inconsistent with the Scriptural representations of God's immortality. The possession of the divine attributes by Christ does not necessarily imply his constant exercise of them.

(4) It is destructive of the whole Scriptural scheme

of salvation, ... for mere humanity, . . . is not capable of a suffering which shall have infinite value.

436. 2) The theory of a ***gradual Incarnation,*** as held by Dorner and Rothe.

It is objectionable for the following reasons:

(1) Scripture plainly teaches that Jesus Christ became the God-man (Phil. 2: 7) at his conception and birth, and that then the incarnation act took place, and not at his resurrection.

(2) Two ***willing*** personalities are presupposed, and this is but a more subtle form of the Nestorian doctrine of a double personality.

(3) It merges two persons in one, rather than the union of two natures in one person.

(4) There is an absence of all Scriptural evidence in favor of this theory.

437. Dr. Strong devotes some attention to the theory of Thomasius, Delitzsch, and Crosby, whose view he distinguishes from the ***Kenotic*** theory. He rightly maintains that these hold that the Logos, although retaining his divine self-consciousness and his immanent attributes of holiness, love, and truth, during the state of humiliation, surrendered his relative attributes of omniscience, omnipotence, and omnipresence, in order to assume true human nature.

He objects to this view:

1) It contradicts the Scriptures, in which Christ asserts his divine knowledge and power.

2) This theory is virtually a theory of the co-existence of two human souls in Christ.

3) We cannot reconcile it with a purely natural human development of Jesus.

Dr. Strong has a peculiar theory of humiliation. The

view he favors "that the humiliation consisted in the surrender of the ***independent*** exercise of the divine attributes". . . . .

"Humiliation consisted in that act of the pre-existent Logos by which he gave up his divine glory with the Father, in order to take a servant-form. In this act, he resigned not the possession, nor yet entirely the use, but rather the independent exercise, of the divine attributes".

438. He says his doctrine of Christ's humiliation will be better understood if we put it midway between two pairs of erroneous views, making it the third of five. The list would be as follows: (1) ***Gess:*** The Logos gave up all divine attributes; (2) ***Thomasius:*** The Logos gave up relative attributes only; (3) ***True view*** (Strong): The Logos gave up the independent exercise of divine attributes; (4) ***Old Orthodoxy:*** Christ gave up the use of divine attributes; (5) ***Anselm:*** Christ acted as if he did not possess divine attributes.

17. Two English attempts to solve Christological Problems.

We will close this discussion by outlining the views of two of the theologians of Great Britain, who have recently expressed themselves on this subject.

439. 1) ***William Sanday,*** of Oxford, in his able and well-known article on ***Jesus Christ,*** in ***HASTINGS' Bible Dictionary,*** concludes the discussion by a survey of the verdict of history concerning Christ, and the person and work of Christ. In this article he states that "it will be his duty at a later date to return to his subject on a somewhat larger scale", and this he has done in his ***Christologies Ancient and Modern*** (1910), and in a later pamphlet ***Personality in Christ and in Ourselves,*** (1911).

We will first refer to what Dr. Sanday says in his article on ***Jesus Christ.*** In substance he maintains, that there are four different ways of attempting to grasp what we can of the significance of the Person of Christ, through

440. 1) The Christ of the Gospels; 2) The Christ of the Apostles; 3) The Christ of the Undivided Church; 4) The Christ of Personal Experience. Towards these four ways the attitude of different minds will be different.

441. 1) To some the picture traced in the gospels will seem meagre and uncertain by the side of the exalted Christ preached by the Apostles.

442. 2) Others will set the comparative simplicity of the Apostolic picture against the more transcendental and metaphysical conceptions of the age that followed, and Dr. Sanday calls attention to the fact that in Great Britain they are accustomed to the opposition between the Christ of the Gospels and the Christ of the Church, while in Germany there is the tendency to oppose the Christ conceived and preached by the Apostles to the biographical Christ of the Gospels, and the experience of faith to any objective standards.

443. 3) For others the decisions of the Undivided Church will be absolutely authoritative and final. They will not seek to go either behind them or beyond them. For these decisions were the outcome of a long evolution, every step in which was keenly debated by minds of great accumen and power, really far better equipped for such discussions than the average Anglo-American mind of today. The Fathers possessed extraordinary fertility and subtlety in the handling of metaphysical problems. Every word in them represents a battle, or succession of battles, in which the combatants were, many of them, giants.

444. 4) Yet others will take refuge in the appeal to individual experience, which will seem to give a more immediate hold on Christ and to avoid the necessity and perplexities of criticism. No doubt Albert Ritschl (1822—1889), the author of this movement directed against metaphysics in theology generally, and of the laying of stress upon religious experience, was a thinker and writer of great ability, but it has not been proved that metaphysics can be wholly dispensed with, or that we can afford to ignore these decisions of the Undivided Church.

445. Others, still more radical in their procedure, will begin with the assumption that Christ was only man, and will treat all subsequent development as reflecting the growth of the delusion by which Christ came to be regarded as God. This last is a drastic method of leveling down the indications of the divine in history, against which human nature protests and will continue to protest.

446. Dr. Sanday favors the view of Ritschl of making religious experience as the criterion of theological truth, not so much "in search of a creed, but in support of the creed which men have found or inherited. And there is an immense volume of evidence derived from this source in corroboration of the truth of Christianity, or what amounts to the same thing, the Christian estimate of the Person of Christ". And further on in his Article he says: "It is highly important that the doctrinal conceptions, whether of the Apostolic age or of subsequent ages, should be brought to the test of living experience, and as far as possible expressed in the language of such experience. The mind and heart of today demands before all things reality. It is a right and a healthy de-

mand, and the Churches should try with all their power to satisfy it".

447. The latest and perhaps the most extraordinary theory as to the relations of our Lord's human and divine natures is that formulated by Dr. Sanday in his ***Christologies: Ancient and Modern*** (1910). In that work the famous Oxford scholar advances the theory that the seat of the Deity in the Lord Jesus Christ is to be sought in His sub-consciousness, and he lays great emphasis upon the superiority of the sub-consciousness to consciousness. He is convinced that we shall understand the incarnation better by using the analogy of the meeting of the Divine and human in ourselves. He says: "The proper seat or ***locus*** of all Divine indwellings or Divine action upon the human soul, is the subliminal consciousness". . . . . And what "I shall try to work out is, that the same, or the corresponding, subliminal consciousness is the proper seat or ***locus*** of the Deity of the incarnate Christ".

Thus we are to conceive the union of the human and Divine in Christ. "Whatever there was of divine in him, on its way to expression whether in speech or act, passes through, and could not but pass through, the restricting and restraining medium of human consciousness. This consciousness was, as it were, the narrow neck through which alone the divine could come to expression".

448. 1) Dr. Mackintosh asks, Is the superiority of the unconscious really tenable? Subliminal consciousness is no doubt an indispensable concomitant of all mental life, but psychology would class it not as the higher form, but as a subordinate condition of the fully conscious. It is rather the reserve of our being. It is an organized system of conditions which have been formed in and through bygone conscious experience. Does the

subconscious have moral qualities of ***any*** kind? Will such a theory help us to interpret Jesus? The subconscious has affinities rather with sleep, infant life, and animal instinct.

2) The value of our subconscious labors is entirely dependent upon the character of our conscious lives. It is the very reserve of our beings in which all our experiences are preserved. It is the stroehouse of our past life, upon which, as the present demands, we draw drafts.

3) The new theory involves a conception of Deity as unknowable. God is not conscious mind known to or in our conscience and spirit.

4) Another marked defect is his insistence upon the extraordinary conception that personality is in space. He allows himself to use the language of modern psychologists whose images in relation to consciousness, are all spacial and material. They speak of the ***field*** of consciousness, of the ***centre,*** and of the ***margin.*** But there is no field, no centre, no margin in consciousness. Mental facts of all kinds, feelings, thought, impulses, volitions, are not in space. They are in time only. The stream of consciousness, as we call it, has no ***place,*** no ***locus.***

5) This theory seems to conceive the relationship of the Eternal Son to the manhood of Christ simply as an intensification of that which exists between the Word and ordinary human individuals.

6) Dr. Mackintosh, in criticizing Dr. Sanday's position, says, this new hypothesis does not really evade the haunting dualism of tradition. "It is proposed that instead of a vertical line between the two natures, as in the older doctrine, we should draw a horizontal line between the upper human medium and the lower deeps where deity has a home".

449. 2) ***DR. H. R. MACKINTOSH,*** of New College, Edinburgh, has just published ***The Doctrine of the Person of Jesus Christ*** (1912), in which he covers the whole field of Christology. He treats the subject in three divisions:

Book I. Christology in the New Testament, pp. 1—121;
Book II. History of Christological Doctrine, pp. 122—284;
Book III. The Reconstructive Statement of the Doctrine, pp. 285—534.

Part I. Preliminary Questions, pp. 285—344;
Part II. The Immediate Utterances of faith, pp. 345—426;
Part III. The Transcendent Implicates of Faith, pp. 427—534;

1. The Christian Idea of Incarnation.
2. The Pre-existence of the Son.
3. The Self-limitation of God in Christ.
4. The Self-realization of Christ.
5. Christ and the Divine Trinity.

He aims to furnish also what might be considered a competent guide to the best recent discussion, in Great Britain and Germany. There is much to commend in this treatise, and probably more to criticize, but the work takes a very high rank.

450. Of ***Luther's Christology*** he remarks: "With Luther there came into the world a deeper understanding of the person of Christ than had prevailed since the apostolic age. . . . . Luther's system of belief rests on and revolves round the person of Jesus Christ. To him faith in God and faith in Christ are one and the same thing. . . . . It was among the rare excellencies of Luther's Christology that he fastened an indissoluble bond, as St. Paul had done, between the person of the Redeemer and His redeeming work. . . . . To him the manhood of Christ signified more than to any post-apostolic teacher. . . . . Very plain words, accordingly, are used regarding the reality of Jesus' earthly life as one of limitation,

growth, and trial. . . . . But if Christ was true man, faith is equally assured that He was not mere man. It is the very corner-stone of Luther's theology that none other than God could avail to atone for human sin. Athanasius himself could not speak more plainly than he as to the absolute centrality of the Godhead of Christ. . . . . These two sides, the deity and the humanity, were held or rather fused together by Luther with a kind of passion. . . . . Christ as daysman, as Mediator, must by the very constituents of His person have standing-ground on both sides, so binding God and man in unity. . . . . By a vitalizing innovation he drew the mind of a whole age back to the historic Christ, declaring with tremendous power that faith possesses its proper object solely in the person of the crucified and exalted Lord. . . . And to this hour the Church is occupied with the problem essentially as it was stated by Martin Luther".

451. Dr. Mackintosh very frankly, from a Reformed standpoint, finds fault with ***Lutheran Christology,*** and the tendency of his criticism can be seen from a few quotations, "A dreary formalism took possession of the official views of Christ. . . . . Insisting that the inseparability of the two natures must be taken seriously, the Lutherans worked out a theory in rather unprofitable detail. First of all comes the ***unitio,*** or incarnation, . . . and this is strictly an ***act.*** The permanent result . . . . is a ***state*** . . . . known as the ***unio personalis.*** . . . . . Finally, from the personal union, and the resulting communion or mutual permeation of natures, there flows the ***communicatio idiomatum,*** a peculiar and original tenet for which appeal was made to Col. 2: 9. . . . . The older Lutheran divines took a somewhat novel line as to the "states" of Christ and the ***Kenosis*** which Scripture leclares Him to

have undergone. They drew a sharp distinction between incarnation and humiliation. The subject of humiliation or self-emptying is not the Logos, for in becoming man the Logos surrendered nothing of His divine majesty. The subject of humiliation is the God-man in respect of His human nature".

452. Under Incarnation he discusses the ***Reason*** of the Incarnation. Of the view that ***incarnation would have taken place quite apart from sin,*** he raises the following objections:

1) No one will claim to prove it by the explicit teaching of the New Testament. Against it may be urged that it would involve the complete readjustment of the New Testament perspective;

2) The theory has the weakness of every purely hypothetical assertion;

3) Redemption and creation are presented to us as an organic unity, forming a single historic process;

4) From the outset Christology has been controlled and inspired exclusively by a soteriological interest.

453. After discussing very fully all the different theories of modern thinkers concerning ***Pre-existence,*** ideal and otherwise, his testimony is: "Nevertheless in both cases—that of the Divine self-consciousness and that of Christ's pre-existence—Christian intelligence pondering on its data will always insist, I am convinced, on postulating the ineffable reality".

454. Probably those who do not believe in the Kenotic theory will find most to criticize in his chapter on ***The Self-Limitation of God in Christ.*** He calls our attention to the fact, as he holds, of the obvious differences between the older Kenotic theories and the new, and speaks of a strongly revived interest in what are known as the Ken-

otic theories. He not only names Fairbairn, Gore, Forrest, Garvie, Bishop Weston, and Principal Forsyth as putting forward this theory and defending it, but very clearly takes the same view. "It is a conception of immense ***religious*** significance. . . . . This must be taken as seriously in dogmatic as in Christian piety, and a place must be found for the real fact which it denotes in our construction of the Incarnate life. . . . . The difficulties of a Kenotic view are no doubt extremely grave; yet they are such as no bold construction can avoid, and in these circumstances it is natural to prefer a view which both conserves the vital religious interest in the self-abnegating descent of God (***Deus humilis***) and adheres steadfastly to the concrete details of the historic record". In accordance with his Kenotic theory he maintains, "We cannot predicate of Him two consciousness or two wills; the New Testament indicates nothing of the kind, nor indeed is it congruous with an intelligible psychology. The unity of His personal life is axiomatic".

455. He holds the view of "gradual incarnation", but does not like the term. "Stages or crises in Jesus' life can be indicated where, as in veins below the surface, the pulse and flow of movement is discernible, and the coalescence of the Divine and the human within Him can be viewed as a process. To take only three instances: His baptism, His death, and His resurrection cannot have passed and left no mark. The result must have been to deepen the involution and co-inherence of the two mobile factors of His life and to secure their more perfect mutual irradiation".

456. His peculiar theories also have their influence on his view of ***Jesus' birth of a Virgin.*** "For my own part, I should not think of regarding explicit belief in the vir-

gin-birth of our Lord as *essential* to Christian faith—otherwise, St. Paul was no Christian; while, on the other hand, the story has an exquisite natural fitness, and its vogue is nearly impossible to explain save by the hypothesis of its truth". . . . . .

"Unless marriage is sinful, neither His sinlessness nor His unique Sonship requires the guarantee of virgin birth. If we insist on such a guarantee, it is certainly not supplied by the absence of human paternity".

"The evangelists do not lead us to regard the birth as derived from the Spirit acting as bare power; the event has an essentially ethical aspect. This is furnished, we may consider, by the faith and holy obedience of Mary, reacting upon the higher influences from above. . . . . . Jesus is born a man, in a relation of true heredity to His mother, and, through her faith, to the grace and piety of the past".

On the whole this work of Dr. Mackintosh is very valuable as an historical account of the development of the doctrine of the Person of Christ, including a history of all recent speculations in England and Germany, and adds one more variety of the Kenotic theories which are already as numerous as there are writers who speculate on this subject. It is no wonder that he fears that some will say that "he has added one more to the vain attempts to explain in detail how God became, for our redemption, incarnate in the person of Jesus Christ" and to regard many of his thoughts "extravagant and metaphysical".

We are reminded of the strong blow which Ritschl aimed at the Kenotic principle when he said that by their very definition the Kenotists deprived themselves of the right to say that they had found God in Jesus. To them,

as he puts it, "Christ, at least in His earthly existence, has no Godhead at all".

18. Select Literature of Christology.

We do not aim to give a Bibliography. We have only selected the most important works that may be helpful to the student.

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EXAMINATION QUESTIONS
ON
CHRISTOLOGY.

Sections

Introduction.

1. As review, how may the subject of Dogmatics be divided?
2. What seven topics will be discussed under Christology?

I. THE HISTORICAL PREPARATION FOR SALVATION.

1. Its Beginning.

3. What was the nature of this preparation?
4. Describe the time of its beginning.

2. The Heathen World.

5. Show that the heathen religions were under divine direction.
6. In what way did the heathen world prepare for revelation, positively and negatively?
7. Show that their knowledge of God was one of progressive perversion of the truth.
8. What does Kurtz say of this preparation for Christianity?
9. What is his testimony concerning the religion of heathenism?
10. Of the moral faults of heathenism?
11. Of the intellectual culture of heathenism?
12. Of the influence of Plato and Aristotle?

3. The People of Israel.

13. What was the office of Israel in the history of salvation?
14. What is the significance of Israel being called God's son and servant?
15. What three special offices did the law fill?

16. What was the aim of the Old Testament institutions of worship?
17. What three great thoughts govern the religious life of Israel?
18. What are the promises concerning the Messiah in the Pentateuch?
19. Explain Deut. 18: 15—19.
20. Explain 2 Sam. 7: 12—17.
21. Explain Micah 5: 2—5; Isa. 7: 14; 9: 6, 7; 11: 12; Zech. 3: 8; 13: 7.
22. Explain Dan. 7: 13.
23. What does the Old Testament teach concerning the office and work of the Messiah?
24. What is the aim of the Old Testament Scriptures?
25. Why is it so important to understand the true significance of the Old Testament?
26. What is the view of the modern critical position?
27. What is the relation of the two Testaments?

II. THE POSTULATE OF THE DIVINE-HUMAN MEDIATOR.

1. The Necessity of Atonement.

28. What is the consequence of sin?
29. Why was expiation necessary?
30. Cur Deus homo?

2. The Ground of the Incarnation.

31. What was the object of the incarnation?
32. In what four ways is this expressed in Scripture?
33. Expound Eph. 1: 10.
34. What view was held by Wessel? by Duns Scotus?
35. What speculative theologians adopt Schleiermacher's theory?
36. What is largely the modern critical view?
37. What was the teaching of Augustine?
38. Of our Lutheran Dogmaticians?

3. The Person of Christ.

39. Show that Christ is the centre of history.
40. Sum up all history in three sentences.

III. THE REALITY AND INTEGRITY OF THE TWO NATURES OF CHRIST.

I. *The Scripture Doctrine.*

41. Give the summary of the Scripture doctrine.

1. The Man Jesus.

42. Explain John 1: 14.
43. What do we learn from Luke 2: 40, 52?
44. What is the teaching of the four Gospels?
45. What is the teaching of Paul?

2. The Son of Man.

46. What is the usage of the expression 'the Son of Man'?
47. What does the term designate?
48. What is the testimony of Dalman?

3. The sinless Man.

49. Show that the Lord affirms sinlessness of Himself.
50. Why was Christ baptized?
51. Explain Mark 10: 18.
52. Show that Paul teaches His sinlessness.
53. Distinguish between the possibility of Christ being tempted and the possibility of His sinning.
54. In what did Christ's temptation differ from our temptation?
55. Show that He was really tempted.
56. Why had He no affinity to and experience with sin?

4. The Son of the Virgin.

57. Show that this is distinctly the teaching of the Apostles.
58. Explain Luke 1: 35.
59. On account of His miraculous birth and sinlessness, how does the New Testament describe Christ?

5. The Son of David.

60. Explain Rom. 1: 3.

6. The Son of God.

61. What do we learn from Rom. 1: 1—4?
62. What do we learn from Acts 9: 20?
63. What was the cardinal point in the Christian faith?

II. *The Church Doctrine.*

1. The Early Church.

1. The Humanity of Christ.

64. With what false teaching did St. John have to contend?
65. Against what heresy are the Epistles of Ignatius directed?
66. What is the teaching of Justin Martyr?
67. Of Irenaeus?
68. Of Clemens of Alexandria?
69. Of Tertullian?
70. Of Origen?
71. Of Cyril of Jerusalem?

2. The Integrity of the Human Nature.

72. What does Tertullian teach as to the human nature of Christ?
73. What was the teaching of Apollinaris?
74. What position did the Fathers take against Apollinaris?
75. How does the Creed of Chalcedon express it?

3. Born of the Virgin.

76. What did the Early Church teach in opposition to the Ebionites and Cerinthus?
77. What was the teaching of Justin Martyr?
78. On what did Ignatius, before him, lay stress?
79. What evidence do we have that Tertullian and Irenaeus taught the Virgin-Birth?

4. The Sinlessness of Christ.

80. What is the teaching of Tertullian?
81. Of Clement of Alexandria?
82. Of the Creed of Chalcedon?

2. The Teaching of the Lutheran Dogmaticians.

1. Christ was a true man,

83. How does Hollaz prove it?

2. Assumed natural infirmities.

84. How does Hollaz explain this?

3. But not personal infirmities.

85. What is the teaching of Hollaz?

4. Special characteristics of His human nature.

86. What are the three special characteristics?
87. Explain what is meant 'by its want of personality of its own'.
88. What does Chemnitz say of His sinlessness?
89. Why does Quenstedt lay stress on His inherent sinlessness?
90. By what six main arguments can we show that Christ, as the God-Man, was not able to sin?
91. In the first argument, what five points does Delitzsch make on Heb. 7: 26?
92. In the second argument, show that His personality lay in His divine nature, so that as a person Christ could not sin.
93. Show that He was higher than the holy angels.
94. Show that in Him the fulness of the Godhead dwelt bodily.
95. Show that the fact that Christ was not able to sin is not in conflict with Heb. 4: 15.
96. In what did Christ's temptation differ from ours?
97. In what does the error of those who hold that Christ was able to sin, lie?
98. What was the threefold perfection of Christ's soul?
99. What was the threefold perfection of Christ's body?
100. What does Hollaz say with reference to the beauty of Christ's body?
101. How does Quenstedt explain Isa. 53: 3?
102. What does Hollaz say of Christ's immortality?

5. His flesh the same substance as ours.

103. Show that the human nature of Christ had its origin from the triune God.
104. Between what three things do our dogmaticians carefully distinguish?
105. How are we to understand the article of the creed, "who was conceived by the Holy Ghost"?
106. Why is the Holy Ghost not to be regarded as the father of Christ?

III. *Church doctrine concerning the Deity of Christ.*

107. What was the teaching of the Early Church concerning the divinity of Christ?

108. What is the testimony of Pliny?
109. Of Eusebius?
110. What is the teaching of the Apostolical Fathers?
111. Of Justin Martyr?
112. Of Clemens of Alexandria?
113. Of Irenaeus?
114. What proof from Scripture does the Lutheran Church present?

IV. THE GOD-MAN.

1. *The Scripture Doctrine.*

115. What was the great problem of the Early Church?
116. What, in general, is the Scripture doctrine?
117. What is the difference between the presentation of the Synoptists and of John?
118. What do we learn from John 1: 14?
119. Explain John 8: 58.
120. Explain John 17: 5.
121. Explain John 10: 30, 38.
122. Explain John 14: 9—11.
123. What is the great lesson of the sixth of John?
124. What is the significance of John 20: 28?
125. Explain 1 Cor. 2: 8.
126. Explain Col. 2: 9.

2. *The Historical Unfolding of the Church Doctrine.*

1. The Eastern Church.

127. What was the doctrine of the primitive Church?
128. What was the teaching of Ignatius?
129. Of Justin Martyr?
130. Of Irenaeus?
131. Upon what did Origen lay stress?

2. The Schools of Alexandria and Antioch.

132. What were the different tendencies of these schools?
133. What discussion underlies the words **Theotokos** and **Christotokos?**
134. Criticize the view of Nestorius.
135. Criticize the view of Cyril of Alexandria.

3. Eutychianism.

136. What was the doctrine of Eutyches?
137. How did Leo the Great state the true doctrine?
138. What position did the Council of Chalcedon take?
139. How is this stated in the Athanasian Creed?

4. The Monophysites and Monothelites.

140. What was the teaching of the Monophysites?
141. Define Monothelitism.
142. Define the true doctrine of Dyotheletism.
143. Give a brief account of John of Damascus, and of his famous work.
144. What is meant by the doctrine of the **Enhypostasia?**
145. How does John of Damascus develop the idea that Christ subsists in two natures, inseparably united?
146. The idea of **communicatio idiomatum?**
147. The idea of **perichoresis?**
148. Whose theology does he especially epitomize?

5. The Western Church.

149. What is the testimony of Tertullian?
150. Of Ambrose?
151. Of Augustine?
152. Of Leo the Great?

6. Adoptionism.

153. Define Adoptionism.
154. Who was Elipandus?
155. What position did Felix of Urgelis take?
156. Give an account of Alcuin.

7. The Scholastics.

157. What was meant by Nihilism in this connection?
158. On what did Peter Lombard lay stress?
159. Thomas Aquinas?
160. Compare him with John of Damascus.

8. Protestantism.

161. On what did our Confessors first lay stress?
162. Why did they give more prominence to this subject in the **Formula of Concord?**

9. The Teaching of Luther.

163. How does Luther enlarge upon John 1: 14?
164. How does he enlarge upon **the inseparableness** of the two natures?
165. What does he say of the communication of properties?

10. Teaching of Formula of Concord.

166. Upon what does the Formula of Concord lay stress?
167. What does it say concerning the **communication of properties?**
168. Concerning the Idiomatic Genus?
169. Concerning the Apotelesmatic Genus?
170. Concerning the Majestatic Genus?
171. What do our Confessors teach concerning the divine nature?
172. Why do we so strongly oppose the **alloeosis** of Zwingli?

V. THE DOCTRINE OF THE DOGMATICIANS CONCERNING THE GOD-MAN.

1. The Incarnation.

173. What great work lies at the basis of the development of Lutheran Christology?
174. Whose treatment do we mainly follow?
175. Define the incarnation.
176. Quote the Scripture passages that underlie this mystery.
177. Show that the human nature of Christ lacks a personality of its own.

2. The Personal Union.

178. Define the personal union.
179. Show that Christ is a complex person.
180. Show that the two natures are inseparable.
181. Describe the nature of this union, negatively and positively.

3. The Communion of Natures.

182. Define the nature of this communion.
183. Describe the nature of the perichoresis positively and negatively.
184. What analogies can be given to describe the mutual presence of the two natures?
185. Quote the Scripture passages that underlie this doctrine.

4. The Personal Propositions.

186. Define the personal propositions.
187. Illustrate what we mean by "concrete".
188. Name concretes of the divine nature, of the human nature, of the person.
189. Name an abstract of the divine nature, also of the human nature.
190. Illustrate the union of the two natures in the unity of the person by personal propositions.
191. How are these personal propositions more definitely described?

5. The Communicatio Idiomatum.

192. What is meant by **communicatio idiomatum?**
193. Show that the doctrine was familiar to the Early Church.
194. Why was this so fully developed by the Lutheran Church?
195. In what especially does Lutheran Christology differ from Reformed Christology?
196. Name the three classes of communicatio idiomatum.

6. The Genus Idiomaticum.

197. What is an **idioma?**
198. Name some idiomata of the divine nature, of the human nature?
199. Define the idiomatic genus.
200. Name the three species.
201. Define the first species and illustrate.
202. Define the second species and illustrate.
203. Define the third species and illustrate.

7. The Genus Majestaticum.

204. Define the Majestatic genus.
205. Distinguish between what the Son of God has **communicated** to the human nature, and what the Father and Holy Spirit have **given.**
206. Explain Col. 2: 9.
207. Explain John 17: 4, 5.
208. Explain Phil. 2: 6.
209. Distinguish between quiescent and operative attributes.
210. Show that only the operative attributes are predicated of the humanity of Christ.

211. What is meant when we say that the divine nature is entelechial and perichorestic?
212. When did this communication of majesty take place?
213. Distinguish between its possession and use.
214. How do you answer the objection, The human nature cannot receive divine attributes.
215. How, the second objection, The human nature is exalted to divinity.
216. How, the third, The human nature imparts its attributes to the divine.
217. How, the fourth, Properties do not pass away from their subject.
218. How, the fifth, Attributes of the divine cannot be separated, because they are identical with the divine.
219. Explain Dan. 7: 13, 14.
220. Explain Matt. 28: 18.
221. Explain John 17: 2.
222. What do we learn from Matt. 9: 6?
223. Explain Phil. 3: 21.
224. Explain Col. 2: 3.
225. What do we learn from John 2: 24, 25?
226. What do we learn from John 5: 27?
227. From Luke 2: 52?
228. Explain Mark 13: 32.
229. What do we learn from the sixth of John?
230. From 1 Cor. 15: 45?
231. Show what is meant by the majesty of omnipresence.
232. Define its nature.
233. Distinguish between the circumscriptive and definitive presence of Christ.
234. Explain John 3: 13.
235. Explain 1 Cor. 15: 25, 27.
236. Explain Eph. 4: 10.
237. What do we learn from Matt. 28: 18, 20?
238. How do you answer the objection, The Lutheran view takes away the reality of the human nature?
239. Explain Matt. 26: 11.
240. Explain John 16: 28.
241. Discuss Acts 3: 21.

242. Explain Acts 1: 11.
243. Show that the non-use of divine attributes in the state of humiliation does not pertain to the presence itself.
244. Show that the right of religious adoration is due to Christ according to his human nature.
245. What is the teaching of the Reformed Church on this point?
246. Give instances from Scripture of the adoration of Christ according to his human nature.
247. What do we learn from Heb. 1: 6?
248. What do we learn from Acts 9: 14?

8. The Genus Apotelesmaticum.

249. Define the third genus.
250. What is the meaning of apotelesma?
251. Distinguish between the principle **which** operates, and the principle **by which** an official action is performed.
252. Describe the mode of communication.
253. Illustrate by Scripture passages.

9. The Criticism of Luthardt.

254. How does Luthardt criticize this presentation of our Dogmaticians?
255. How would you answer him?

VI. THE HUMILIATION OF CHRIST.

256. What has been the general position of the Church?
257. What does Luthardt say?

I. The Scripture Doctrine.

258. State some passages teaching that the Son of God left heaven.
259. Explain John 1: 18.
260. Explain John 3: 13.
261. Explain John 1: 14.
262. Distinguish between three kinds of glory.
263. Quote some passages teaching that Christ is dependent upon the Father.
264. Explain Mark 13: 32 (Matt. 24: 36).
265. What can be said of Phil. 2: 5—8?
266. What is the main question?

267. What is the practical truth urged?
268. What is said of Jesus Christ, in verse 6?
269. Who emptied himself?
270. Of what did He empty Himself?
271. In what did the humiliation consist?
272. Show that the incarnation was in itself not humiliation.
273. In what way did He specially humble Himself?
274. Explain 2 Cor. 8: 9.
275. Explain Heb. 12: 2.
276. What does Bruce say of the Lutheran Christology?
277. What does he say of the interpretation of Phil. 2: 6—8?
278. Of what four interpretations does he speak?
279. What does he say of theological bias?
280. How does he interpret the passage?

II. The Church Doctrine.

1. *The Early Church.*

281. What was the general teaching of the Early Church?
282. What was the teaching of Irenaeus?
283. Of Origen?
284. Of Tertullian?
285. Of Clement of Alexandria?
286. Of Hilary?

2. *The Period of the Reformation.*

287. Criticize the Reformed view.
288. In what did the Lutheran view differ?
289. What three stages of the controversy may we distinguish?

3. *The Teaching of Luther.*

290. How does Luther interpret Phil. 2: 6—8?
291. What is his view of the incarnation?
292. To what nature does the humiliation refer?
293. How does he regard the exaltation?

4. *Views of Brenz and Chemnitz contrasted.*

294. What is the view of Brenz concerning the incarnation?
295. What is his idea of Christ's humanity?
296. Between what four kinds of presence does he distinguish?
297. Illustrate these in the case of Christ.

298. What distinction does he draw between the ascension of the body of Christ, at the incarnation and the exaltation?
299. What might be called his peculiar view?
300. What was the teaching of Chemnitz?
301. In what did he differ from Brenz?
302. How does Chemnitz define self-renunciation?
303. How does he contrast the incarnation, humiliation, and the exaltation?
304. In what did the general difference between Brenz and Chemnitz consist?

5. Teaching of the Formula of Concord.

305. On what two points did the Formula of Concord lay stress?
306. What do they say of the humiliation?
307. What interpretation of Matt. 28: 18, do they reject?
308. What do they say of the exaltation of Christ, according to His human nature?

6. The Theologians of Tuebingen and Giessen.

309. What was the point of discussion?
310. Which side did each party take?
311. What distinction did the Giessen theologians make between praesentia **intima** and **extima?**
312. What view did the Tuebingen theologians take concerning the government of Christ?
313. What position did the Giessen theologians take?
314. In what did the two parties agree, and in what differ?

7. The Decision of the Saxon Theologians in 1624.

315. What was their decision?
316. What remained the view of the Lutheran Church?
317. What is the **Kenotic** theory?

8. Teaching of the Lutheran Dogmaticians.

318. Show that the incarnation must not be called self-renunciation.
319. Show that humiliation refers to the human nature alone.
320. Show that humiliation is not the entire abandonment of divine majesty.
321. Show that it does not consist in mere hiding of majesty.
322. In what does it consist?
323. What are the four requisites of humiliation?

324. How do our dogmaticians explain the different phases of Phil. 2: 5—8?
325. Define humiliation in general.
326. Define it specifically.
327. In what two acts does Quenstedt define it?

9. The Grades of Humiliation.

328. Name the 8 grades.
329. Define the conception.
330. In what did the humiliation of His birth consist in?
331. His circumcision?
332. His education?
333. His intercourse with men?
334. Of His great Passion?
335. Explain Matt. 27: 46.
336. How does Baier explain this passage?
337. What is meant by the humiliation of His death?
338. Show that His death was an **act,** not an **endurance.**
339. Show that at death His divine nature did not forsake the body.
340. What does Quenstedt say about this?
341. How does Hollaz sum up the nature of His passion and death?
342. What does Hollaz say of His burial?
343. Whither did Christ's soul go after death?
344. Show that this belongs to the last stage of Christ's humiliation.
345. Explain Acts 2: 22—36.

10. The Grades of Exaltation.

346. Why do we refer to these grades here?
347. Define the state of exaltation.
348. Mention the four grades.
349. Why is not the quickening called a **grade?**
350. What is meant by the descent into Hell?
351. By the resurrection?
352. By the ascension?
353. By the sitting at the right hand of God?

11. Objections raised against Lutheran Christology.

354. Describe the great difference between Lutheran and Reformed Christology.

355. What does Dr. Krauth say?
356. Against what doctrines are the Reformed objections mainly directed?
357. State and answer the first objection.
358. What does Bruce say?
359. What bearing has Col. 2: 9 on this objection?
360. What is, however, the vital question?
361. State and answer the second objection.
362. What does Bruce say of the Lutheran Christology?
363. State and answer the third objection.
364. State and answer the fourth objection.
365. Illustrate in case of body and soul.
366. Illustrate in case of fire and iron.
367. State and answer the fifth objection.
368. How does Dr. Krauth sum up Lutheran Christology?
369. Enlarge upon the results of the personal union.
370. Enlarge upon the nature of omnipresence.
371. Upon the doctrine of **communicatio idiomatum.**
372. Upon the difference between Lutheran and Reformed Christology?

VII. THE MODERN DEVELOPMENT OF THE CHRISTOLOGICAL DOGMA.

373. From what basis did this attempt take place?
374. What was the rationalistic tendency?
375. What direction did the philosophic speculations take?
376. What is the tendency of recent churchly theology?
377. What is the tendency of so-called "modern theology"?

1. Socinianism or Unitarianism.

378. What does the word Unitarian include?
379. On what three points did the older Socinians lay stress?
380. Into what five classes does Bruce divide the Humanitarians?
381. What is the first class, and by whom represented?
382. The second class, and what representatives?
383. The third class, and what representatives?
384. What do the fourth class teach?
385. What do the fifth class teach?
386. Who is a good representative of this class, and what does he teach?

2. Arminianism.

387. What was the tendency of Arminianism?

3. Rationalism.

388. What position does Rationalism take?

4. Pantheistic Christology.

389. What is the teaching of Pantheistic Christology?

5. Schleiermacher.

390. How does Schleiermacher differ from Kant's view of Christ?
391. How may you criticize Schleiermacher's view?

6. Rothe.

392. What position did Rothe take?

7. Bushnell.

393. What was the teaching of Bushnell?

8. The modern Kenotic theory.

394. What are its peculiar teachings?
395. What does Schaff say of it?
396. What does Bruce say of the different views of those who hold this theory?
397. Of what four types does Bruce speak?

9. Thomasius.

398. What position did Thomasius take?
399. In what, according to his view, does Incarnation consist?
400. What attributes did Christ abandon, and what did he retain, during his state of humiliation?
401. Show that he excludes all dualism.

10. Gess.

402. What extreme position did Gess take?
403. What four consequences result from his theory?

11. Ebrard.

404. What is the theory of Ebrard?

12. Martensen.

405. What is the theory of Martensen?

13. The Kenotic theory criticized.

406. What German theologians, with manifold variations, attach themselves to the Kenotic theory?
407. What eight **general** criticisms can you present?
408. What four **particular** criticisms can you make of the Thomasian theory?
409. What three great objections to the theory of Gess?
410. Criticize the theory of Ebrard.
411. What does Bruce say of Ebrard's theory?
412. What three possible meanings can be given to Phil. 2: 5—8?
413. What best fits the view of Martensen?
414. What is the testimony of Bruce, as a summary of his whole investigation?

14. The Ritschlian Theory.

415. What is the theory of Ritschl?

15. Dorner.

416. What is the progressive incarnation theory of Dorner?
417. What objections does Philippi make to his view?

16. Two American Attempts to solve Christological Problems.

418. Give an account of Dr. Stearns and his works.
419. How does he answer those who teach that Christ would have come apart from the fact of sin?
420. How does he answer those who deny the possibility of the incarnation?
421. How does he state the Kenotic problem?
422. How does he present the churchly teaching?
423. How does he present the Kenotic view of Gess, Thomasius and Godet?
424. How does he present the theory of Dorner?
425. What does Stearns say of the Church doctrine?
426. What does he say of the Kenotic theory?
427. What does he say of Dorner's theory?
428. What is his conclusion?
429. How does he present the question of the last problem?
430. What does he say of the position of the Lutherans?
431. What is the position of the Reformed?
432. Who is Dr. Strong?
433. What does he say of the reality of the humanity of Christ?
434. Of the deity of Christ?

435. Of the union of the two natures in one person?
436. What does he say of the Lutheran doctrine of communicatio idiomatum?
437. What, according to him, is one great difference between the Lutheran and Reformed churches?
438. What four objections does he urge against the Kenotic theory?
439. What four objections against the gradual Incarnation theory of Dorner and Rothe?
440. What three objections to the theory of Thomasius, Delitzsch, and Crosby?
441. State clearly Dr. Strong's view of humiliation by contrasting the different views.

17. Two English attempts to solve Christological Problems.

442. Give an account of Dr. Sanday and his works.
443. Through what four ways do men strive to get right ideas of Christ?
444. What is the tendency in Great Britain?
445. What in Germany?
446. What does he say in favor of the Chalcedonian doctrine?
447. What does he say of the Ritschlian theory?
448. What does he say of the purely humanitarian theory?
449. What stress does Dr. Sanday lay upon religious experience?
450. What is the extraordinary theory of Dr. Sanday as to the relation of the two natures in Christ?
451. How would you answer his psychological theory?
452. How does Dr. Mackintosh divide his work?
453. What does he say of Luther's Christology?
454. What does he say of Lutheran Christology?
455. What objections does he make against the view that Christ would have become incarnate quite apart from sin?
456. What is his testimony concerning the Pre-existence of Christ?
457. Show that he favors the Kenotic theory.
458. Show that he holds also to the theory of Progressive Incarnation.
459. What is his view of the virgin-birth?
460. What historical value has the book?

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